

THE SCRIPTURAL CHRONOLOGICAL LIFE OF JESUS CHRIST

As written by
MATTHEW — MARK — LUKE — JOHN

Coordinated by
Benjamin J. Kimber

AS MANY AS TOUCHED HIM were made whole.

The Chronological Scriptural life of Jesus Christ,
gathered and taken from the KING JAMES
VERSION of the Four Gospels and Acts.

This book is put together as the Four Apostles
might have done, had they worked together like
the seventy men who created the Old
Testament.

With appreciation to
Mrs. Ruth Kimber, my wife

Benj. J. Kimber

Benj. J. Kimber, in his compilation of the four
gospels has arranged into one narrative the
sublime Life of Christ. Using his prerogative as
lifetime teacher of the New Testament, Kimber
has replaced an occasional word or phrase for
clarification, but essentially holds to the beloved
King James Version of the Holy Bible.

In his retirement from publisher of the Modesto
Tribune and minister of the Presbyterian
Church, he found joy in this work.

R.K.

Benjamin J. Kimber is an outstanding teacher and preacher who has specialized in the New Testament for more than sixty years. He has lectured on the New Testament from coast to coast; an ordained Presbyterian minister and publisher of newspapers. With seven churches, all of which gained in power and membership, he has spent a lifetime in teaching the Bible. Kimber is currently working on a book called The Relationship of God and Man.

His was a rare opportunity to study at Los Angeles Bible Institute under leading Bible teachers and evangelists, Dr. William Evans and Dr. R.A. Torrey.



HOW THIS BOOK CAME TO BE

The New Testament's first four books contain the life story of the Man called Christ. The book itself claims to be the 'word of God'—it is to be handled and thereby seen and understood—it is to be read as a study—But it is mystery beyond belief; it is interesting, intense, especially when all four scriptural stories are combined and in chronological order into one conclusive biography of the man who changed the courses of the world.

After a lifetime of study of the scriptures, and lifetime of teaching it has seemed good to me to compile these four books into one, compacting and dovetailing the events and words into one continuous story as we are accustomed to reading of important men.

In this book there are few words of the author or compiler, only scripture compressed together, without duplicate but with every word and phrase in sequence.

It is compiled for the LAYMAN reader that he may find in this one book the complete story of the life of Jesus, without evasion, distortion or substitution or repetition. The whole story is here, we believe for the first time in scriptural language given as we believe THE FOUR might have compiled it had they been given the opportunity as did those men who compiled the King James Version of the Chronicle of Jesus.

THE GOSPELS WERE PUBLISHED AS ONE BOOK FOR TWO HUNDRED YEARS.

About 140 A.D. a remarkable work was being created in Syria by a man named Titian. This was during the time before the New Testament Canon was formed, when the four Gospels were being distributed through Christendom as letters from the four evangelists. Titian went about collecting documents for Christians, and his collection was used among others to form the books of the New Testament.

But he did not restrict himself to collecting the documentary letters and writings concerning Christ, rather he went on to weld the four gospels into a consecutive whole. He made a single narrative out of parts of all four gospels and recast the whole into one document. The result, he admitted, was not meant necessarily for scholars but for the common reader. Titian's work was used all over Syria and in other parts of the Christian church for over two hundred years as a text for reading and for church service. Not until 450 A.D. removed as such by the new Chief Priest of the Syrian Church, Theodore of Antioch, who declared it invalid. No full copies of this document have come down to us but we do have portions of the original in Greek on papyrus discovered at Dura Europos.

If such a document was used by the Church for more than a quarter of a century — why should the reader not have something of the same today? We feel this book fills this gap.

—Benjamin J. Kimber

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WHY THIS ORACLE OF THE FOUR IS WRITTEN TO YOU. Luke 1:1-4. For as much as many have taken in hand to set forth in order, a declaration of these things which are most surely believed among us, even as they were delivered to us by the Four who were eyewitnesses of the Word; It seemed good to me also to compile the words of the Four, Matthew, Mark, Luke and John, that you might know of a certainty of these things wherein thou hast been instructed.

I write no new thing, save the words of scripture, grouped together, in order. That the Christian may understand the better the life and words of the Master, even Jesus Christ the Son of God.

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THE FOUR TOGETHER TELL THE STORY OF THE LIFE OF JESUS

CHAPTER I EYEWITNESSES AND ANGELS

EYEWITNESSES OF THE LIFE WORDS OF JESUS. 1 John 1:1-4. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of life; For the life was made known unto us and we have seen it and we bear witness. We show unto you that Eternal Life which was with the Father and was made known unto us. That which we have seen and heard declare we unto you, that you also may have fellowship with us; And truly our fellowship is with the Father and with his Son Jesus the Christ — and these things we write unto you that your joy may be full.

THE WORD BECAME FLESH AND DWELT AMONG US. John 1:1-5, 9-14. In the beginning was the Word; The Word was with God; The Word was God; The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was life and the life was the light of men. The light shined in darkness and the darkness comprehended it not. (did not take possession of it). He was the true light that lighteth every man that cometh into the world. He was in the world and the world was made by Him, but the world knew Him not. He came to His own and His own received Him not; But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. These are born, not of blood, nor of the will of the flesh nor the will of man, but of God.

THE ANGEL APPEARS TO MARY INFORMING HER SHE IS TO BE MOTHER OF JESUS. Luke 1:26-45. The angel Gabriel was sent from God into a city of Galilee to a virgin, espoused to a man whose name was Joseph. He was a descendant of King David of Israel. And the virgin's name was Mary. The angel came in unto her and said, "Hail: Thou are highly favored, the Lord is with thee: blessed art thou among women." When she saw him she was troubled by what he said and wondered in her mind what manner of salutation this should be, but the angel said unto her, "Fear not, Mary: for thou has found favor with God."

“Behold thou shalt conceive in thy womb and bring forth a son and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest. The Lord God shall give unto Him the throne of his father David. He shall reign over the House of Jacob forever, and of His kingdom there shall be no end.” (Read Isa. 7:14 and 9:6-7)

Then said Mary unto the angel, “How shall this be, seeing I know not a man?” The angel answered saying unto her, “The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth also hath conceived a son in her old age, and this is the sixth month with her who is called barren. For with God nothing shall be impossible.”

Mary answered - “Behold the handmaid of the Lord; be it unto me according to thy word.” — and the angel departed from her.

Mary arose and went into the hill country with haste into a city of Juda and entered into the house of Zacharias and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb and Elizabeth was filled with the Holy Spirit. She spoke out with a loud voice saying, “Blessed art thou among women and blessed is the fruit of thy womb — and why is it granted to me that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears the babe leaped in my womb for joy. Blessed is she that believeth for there shall be a performance of those things which were told her from the Lord.”

MARY’S SONG OF JOY, —and Mary sang a song,
THE MAGNIFICAT. Luke
1:46-56.

My soul doth magnify the Lord
And my spirit hath rejoiced in God my Savior;
For He hath regarded the low estate of His handmaid
For behold, from henceforth all generations
Shall call me blessed.
He that is mighty hath done to me great things
And Holy is His name.
His mercy is on them that fear Him
From generation to generation.
He hath shown strength with His arm:
He hath scattered the proud
In the imagination of their hearts
He hath put down the mighty from their seat
And hath exalted them of low degree
He hath filled the hungry with good things
And the rich he hath sent away empty.
He hath helped his servant Israel
In remembrance of His mercy
As He spake to our fathers —
To Abraham and to his seed forever.

Now Mary abode with Elizabeth about three months.

FORERUNNER OF JESUS There was in the days of Herod the King of Judea, a
 SON OF ZACHARIAS certain priest named Zacharias, of the priesthood of
 FORETOLD BY GABRIEL. Abia, and his wife was of the daughters of Aaron.
 Luke 1:5-25.... (first high priest) and her name was Elizabeth. They
 were both righteous before God walking in all the
 commandments of the Lord blameless, and they had no child because that
 Elizabeth was barren, and were both well advanced in years. He executed the
 priest's office before God, his lot being to burn incense when he went into the
 temple of the Lord.

In the course of his duty, as the multitude of people were praying in the
 courtyard of the temple there appeared unto him an angel at the time of incense.
 The angel of the Lord was standing on the right side of the altar of incense. And
 when Zacharias saw him he was troubled and fear took possession of him. But
 the angel said unto him, "Fear not Zacharias: for thy prayer is heard, and thy
 wife Elizabeth shall bear thee a son and thou shalt call his name John. There
 shall be joy and gladness and many shall rejoice at his birth; he shall be great in
 the sight of the Lord and shall drink neither wine nor strong drink. He shall be
 filled with the Holy Spirit even from his mother's womb.

"Many of the children of Israel shall be turned unto the Lord their God.
 He will go before the promised one in the spirit and power of Elias, the prophet,
 to turn back the hearts of the fathers to the children and to turn the disobedient
 to the wisdom of justice and he will make ready a people and prepare them for
 the Lord. Zacharias said unto the angel, "Whereby shall I know this, for I am an
 old man and my wife is well advanced in years?" The angel answered him saying,
 "I am Gabriel that stand in the presence of God and am sent to speak unto you
 and show you these glad tidings. Behold thou shalt be dumb and not able to
 speak until the day that these things shall be performed because thou hast not
 believed my words which shall be fulfilled in their season." (See Isa. 40:1-5)

Now the people waited for Zacharias and wondered why he tarried so long
 in the temple. And when he came out he could not speak unto them. They
 concluded he had seen a vision in the temple for he beckoned unto them but
 remained speechless.

And it came to pass that as soon as the days of his duty were ended he
 departed to his own house. And after those days his wife Elizabeth conceived and
 hid herself five months saying, "Thus hath the Lord dealt with me in the days
 wherein he looked on me to take away my reproach."

THE BIRTH OF JOHN When Elizabeth's full time came that she should be
 MESSIAH FORERUNNER. delivered she brought forth a son. Her neighbors and
 Luke 1: 57-66.... cousins heard how the Lord had shown great mercy
 upon her and they rejoiced with her. And on the
 eighth day when they came to circumcize the child
 they called him Zacharias after the name of his father. But his mother said, "No,
 not so — but he shall be called John." They said unto her, "There is none of thy
 kindred that is called by this name." They made signs to the father what he
 should be called? He called for a writing tablet and wrote, "His name is
 John." — And they were all astonished.

The mouth of Zacharias was opened immediately and his tongue loosed and he spake and praised God. Wonderment came upon all that were round about and these sayings were noised about throughout the whole country. — And all that heard them laid them up in their memory saying, “What manner of child shall this be?” And the hand of the Lord was upon him.

SONG OF PRAISE OF
ZACHARIAS FOR SON
JOHN THE BAPTIST: Luke
1:67-80. . . .

Zacharias the father was filled with the Holy Spirit and prophesied saying —

Blessed be the Lord God of Israel
For he hath visited and redeemed his people.
He hath raised up an horn of salvation for us
In the house of his servant David,
As he spake by the mouth of the holy prophets,
Which hath been since the world began
That he should save us from our enemies
And from the hand of all that despise us.
To perform the mercy promised to our fathers
And to remember his holy covenant;
The oath which he sware to our father Abraham
That he would grant unto us
That being delivered out of the hands of our enemies
We might serve him without fear,
in holiness and righteousness before him
All the days of our life.

And thou, child, shall be called
The prophet of the Highest
For thou shalt go before the face of the Lord
To prepare His ways;
To give knowledge of salvation unto the people
By the remission of their sins
Through the tender mercy of God
Whereby the dayspring from on high hath visited us
To give light to them that sit in darkness
And in the shadow of death
To guide our feet into the ways of peace.”

And the child grew, and waxed strong in spirit and was in the deserts till the day of his preaching unto Israel.

JOSEPH INFORMED BY
ANGEL MARY IS TO
HAVE A SON BY THE
HOLY SPIRIT. Matt.
1:18-15

The birth of Jesus was on this wise. When His mother Mary was engaged to Joseph, before they came together, she was found with child by the Holy Spirit. Joseph, being a just man, and not willing to make her a public example, was minded to annul the engagement privately but when he thought on these things, behold the angel of the Lord appeared unto him in a dream

saying, "Joseph, thou son of David, fear not to take unto thee Mary as thy wife for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son and thou shalt call His name JESUS for He shall save His people from their sins." Now this was done, fulfilling that which was spoken of the Lord by the prophet, saying, "Behold a virgin shall be with child and shall bring forth a son and they shall call His name Emmanuel, which being interpreted is, God with us. (See Isa. 7:14)

Then Joseph, being raised from sleep, did as the angel of the Lord commanded him and took unto him his wife, and knew her not till she brought forth her firstborn son; and they called His name JESUS.

JESUS IS BORN IN
BETHLEHEM. Luke
2:1-7. . . .

It came to pass in those days that there went out a decree from Caesar Augustas, emperor of Rome, that all the world should be registered. This registration was first made when Cyrenius was governor of Syria. And all went to be registered in his own city. Joseph likewise went from Galilee out of the city of Nazareth into Judaea to the city of David which is called Bethlehem, because he was of the house and lineage of King David to be registered with Mary his espoused wife, being great with child.

And so it was that while they were there the days were come when she should be delivered, and she brought forth her first born son and wrapped him in swaddling clothes and laid Him in a manger, because there was no room for them in the inn. (See Gal. 4:4)

ANGELS SING TO
SHEPHERDS JOY TO THE
WORLD. Luke 2:8-20. . . .

There were in the same country shepherds, abiding in the fields, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them and the glory of the Lord shown round about them, and they were very much afraid. The angel said unto them, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord. And this shall be a sign unto you. You shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel, a multitude of the heavenly host praising God and singing, "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, AND GOOD WILL TO MEN."

And it came to pass as the angels were gone away from them into heaven the shepherds said one to another, "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." And they came, with haste, and found Mary and Joseph and the babe lying in a manger. And when they had seen it they made known abroad that which they had seen and what had been told them concerning the child. And all who heard it wondered at these things which were told them by the shepherds.

But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things which they had heard and seen as it was told them.

THE EIGHTH DAY When the eighth day was come, for the circumcision of
SIMEON BLESSES JESUS the child, His name was called JESUS, which was so
IN TEMPLE. Luke named by the angel before He was conceived in the
2:21-38. womb. And when the days of Mary's purification,

according to the law of Moses, were accomplished, they brought Him to Jerusalem to present Him to the Lord. (See Leviticus 12:1-4) for it is written in the law of the Lord, 'Every male that openeth the womb shall be called holy unto the Lord. They offered a sacrifice according to that which was said in the law of the Lord, a pair of turtle doves or two young pigeons. (See Lev. 12:2-8).

And, behold, there was a man in Jerusalem whose name was Simeon. The same man was just and devout, waiting for the restoration of Israel. And the Holy Spirit had told him that he should not see death before he had seen the Lord Christ. And he came, by the spirit, into the temple, and when the parents brought in the child Jesus, to do for Him after the custom of the law, Simeon took Jesus up in his arms and blessed God and said, Lord, now let thy servant depart in peace according to thy word, for mine eyes have seen 'thy salvation,' which thou hast prepared before the face of all people; a light to lighten, (to reveal God) to the Gentiles and the glory of thy people Israel.

Joseph and His mother wondered because of these things which were spoken of Jesus. Simeon blessed them and said, unto Mary, His mother, "Behold, this Child will be the destiny of which many in Israel shall fall and rise again; and for a sign which shall be spoken against. Yea, a sword shall pierce through thine own soul also and the thoughts of many hearts will be revealed."

And there was one, Anna, a prophetess, the daughter of Phanuel of the tribe of Aser; she was of great age, and had lived with a husband seven years from virginity; and she was a widow of about four score and four years. She departed not from the temple but served God with fasting and prayers night and day. And coming in that instant she gave thanks likewise unto the Lord and spake of the Child to all of them that looked for the liberation of Jerusalem.

WISE MEN OF EAST FIND THE CHRIST AS FORETOLD THEM. Matt. 2:1-12. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold there came wise men from the east to Jerusalem, asking, "Where is He that is born King of the Jews? We have seen His star in the east and have come to worship Him." When

Herod the King had heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes he demanded of them where Christ should be born, and they said unto him, "In Bethlehem of Judaea: for thus it is written by the prophet, 'And thou Bethlehem in the land of Juda art not the least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel.'" (See Mica 5:2)

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem saying, "Go and search diligently for the young child and when you have found him bring me word again that I may come and worship Him also." When they had heard the king they departed, and lo the star which they saw in the east went before them till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy; And when they were come into the house they saw the young child with Mary, his mother, and they fell down and worshipped Him; and when they had opened their treasurers, they presented unto Him, gifts, gold, frankincense and myrr. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

CHAPTER II

JESUS FULFILLED PROPHECY IN EGYPT

FLIGHT INTO EGYPT When they were departed, behold the angel of the
CHILDREN ARE SLAIN. Lord appeared to Joseph in a dream saying, "Arise and
Matt. 2:13-18, Luke take the young child and Mary his mother and flee
2:40.... into Egypt and be thou there until I bring thee word,
for Herod will seek the young child's life to destroy
it." When Joseph arose he took the young child and his mother and fled into
Egypt by night and was there until the death of Herod. Thus it was fulfilled
when it was spoken of the Lord, by the prophet saying, 'Out of Egypt have I
called my son.'

Then Herod, when he saw that he was mocked by the wise men, was exceeding angry and sent forth and slew all the children that were in Bethlehem and in all the district thereof from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet saying, 'In Rama there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children and could not be comforted because they are not.' (Jer. 31:15)

But when Herod was dead, Behold an angel of the Lord appeared in a dream to Joseph in Egypt saying, "Arise and take the young child and his mother and go into the land of Israel, for they are dead who sought the young child's life." And Joseph arose and took the young child and came into the land of Israel. But when Joseph heard that Archelaus did reign in Judaea in the place of his father Herod, he was afraid to go thither; notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee and came and dwelt in a city named Nazareth. Thus it was fulfilled which was spoken by the prophet, "He shall be called a Nazarene." (See Judges 4:6,7)

And the child grew and became strong in spirit, filled with wisdom and the grace of God was upon Him.

JESUS IN THE TEMPLE Now the parents of Jesus went to Jerusalem every year
WITH THE LEARNED. at the feast of the Passover. When He was twelve years
Luke 2:41-52.... old they went up to Jerusalem, as was customary, to
the feast. And when the feast had come to an end, as
they returned the child Jesus tarried behind in
Jerusalem. Joseph and His mother did not know of it but supposing Him to be in
the returning company went a day's journey and when they sought Him among
the kinfolk and acquaintances and found Him not, they turned back to Jerusalem
seeking Him.

And it came to pass that after searching for Him for three days they found Him in the temple sitting in the midst of the doctors and teachers both hearing them, and asking them questions. All that heard Him were astonished at His understanding and answers.

When His parents saw Him they were amazed, and His mother said unto Him, "Son, Why hast thou thus dealt with us? Behold we have sought thee sorrowing." And He replied, "How is it that ye sought me? (in many places) Did you not understand that I must be about my Father's business?" They understood not the saying which He spake unto them.

But He went down with them to Nazareth and was subject unto them: but His mother kept all these sayings in her heart.

CHAPTER III

EIGHTEEN LOST YEARS OF JESUS

NOTE:— This chapter is not scripture. It is merely placed here to help the reader understand the chronological life of Jesus. We have but one verse in the Bible to tell us what Jesus did during the time between his visit at twelve years to the Temple and His baptism and beginning of ministry at thirty. AND JESUS INCREASED IN WISDOM AND STATURE AND IN FAVOR WITH GOD AND MAN" (Luke 2:52) He saw many things during His youth and those he told of in parables may have come from Nazareth.

JESUS SAW, HEARD AND REMEMBERED HIS YOUNG YEARS	It is assumed that Joseph died shortly after they returned from Jerusalem and left Jesus as the village carpenter in Nazareth.
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Villagers and farmers brought to Jesus their problems in wood, chairs, stools, plows, yokes. All the village wooden necessities passed under the hand of Jesus as carpenter and cabinet maker, even tool maker.

The villagers must have loved to linger near Him in the little cave shop, to watch the strong young carpenter with the cheerful face reshape wood into their necessities. You may be sure the children loved to play with the blocks on His sawdust floor. When work was done He took them in His arms and told them the stories of the Bible, of Moses in the bullrushes, of Daniel and the lion, of Samuel in the temple.

Where did Jesus get the knowledge of people and of things which He revealed in later life and conversation? Aside from the Old Testament He perhaps never read a book. The town was His university, the people His books. He took the daily life of the villagers, mixed it with His personality, and so related it to God that it became precious to them and to us. Others saw the things and happenings which Jesus saw but to them it was dull and common. Jesus lifted it up and let the light shine through. He made immortal poetry of all the daily tasks. In the matchless series of little stories we call parables, Jesus gathered life and made it more abundant.

HE MADE LIFE TELL OF ETERNAL TRUTHS He must have seen the Prodigal Son returning. (See Lk. 15:11-32) Perhaps the rich boy was a friend of his. He may have been in attendance at the reception given the prodigal by the father who said, 'This my son was dead and is alive again.'

Jesus had helped to hunt for the lost coin of the widow. (See Lk. 15:8-20) The man who found the treasure in the field had come to Jesus to repair the plow and told of it. He was accustomed to associate with shepherds and had hunted for the lost lamb in the mountains. No wonder he told the story so vividly. (See Lk. 15:4-7) He knew how to separate the sheep from the goats.

The tree with good fruit grew on the edge of the town. (See Mt. 7:17) Thorns and lilies grew on the paths approaching the village (See Mt. 6:24-31) These and much more Jesus experienced. He saw the house swept away by the flood and the house on the rocks that withstood the flood. (See Matt. 8:24-27) He knew the sower who went forth to sow and he had seen weeds grow in a good field of grain. All these he mentioned in his talks and sermons. (See Mt. 13:3-9)

He knew the rich man who came to Him to build bigger barns and that same night died. (See Lk. 12:16-20) Part of his own city was set on a hill. (See Mt. 5:14) Many a day he had passed through the straight gate and down the narrow path, which later he said was the way of life. (See Mt. 7:12-14) He remembered the wedding, and the wise and foolish virgins who were and were not ready for the bridegroom who came at midnight, and he remembered how the foolish ones asked to borrow when there was no oil to lend. (See Mt. 25:1-13)

He watched the sparrow fall when there was no one but Him to notice; (See Matt. 10:29-31) He drew water from the artesian well at the foot of the hill in Nazareth, (See John 2:14) and talked about the well of water springing up into everlasting life. His eye caught the reed, shaken in the wind; (See Lk. 7:24) He watched the people living and referred to them in his ministry. All these parables were merely repeating what he had seen in his youth.

And he discovered the humorous in life. He remembered the haunted house past which the children rushed and told of it as the house to which the seven devils returned, and the place was more horrible than before. (See Mt. 12:43-45) They listened to Jesus as he told of the Pharisee straining at a gnat and swallowing a camel. (See Mt. 23:24) For he had seen the Pharisee strain the gnats out of his water and drink it from a filthy cup. Can't you see that old Pharisee swallowing a camel, first the head, then the hump, then the crooked hind legs. The humor and irony of it made the story stay with us all these years and we know it is not wise to strain out a gnat and swallow a camel.

He watched the man go a compelled mile with the official and to the official's surprise went with him two miles (See Mt. 5:41) and then gave him his coat also. He knew the rich farmer who paid the same price for help for one hour as for a full day; (See Mt. 20:2-13) the injured man brought by his carpenter shop by the good Samaritan. (See Lk. 10:30-36)

Would to God we had some of His handiwork; and thanks be unto God that we have, for He left it to us in the scriptural story of His life, more precious than rubies or antiques made of wood.

CHAPTER IV

THE BEGINNING OF THE GOSPEL

JOHN GOES BEFORE This is the beginning of the gospel of Jesus Christ the
JESUS PREACHING LIKE Son of God. Now in the fifteenth year of the reign of
UNTO MALACHI. Lk. 3:1-17 Tiberius Caesar, Pontius Pilate being governor of
Mk 1:1-4 Mt. 3:1-10; Judaea, and Herod being tetrarch of Galilee, and his
5:5.... brother Philip tetrarch of Ituraea and of the region of
Trachonitis and Lysanias the tetrarch of Abilene; and
Annas and Caiphas being the high priests, the word of God came unto John the
son of Zacharias in the wilderness. (See Lk 1:5-25 for "What manner of Child.")

John came into all the country round about Jordan preaching the baptism of repentance for the remission of sins; fulfilling the prophecy of Isaiah, "Behold I send my messenger before thy face who shall prepare the way before thee, the voice of one crying in the wilderness; Prepare ye the way of the Lord. Make His paths straight. Every valley shall be filled and every mountain shall be brought low; the crooked shall be made straight and the rough ways shall be made smooth, and all flesh shall see the salvation of God."

The same John had a raiment of camel hair and a leathern girdle was about his loins and his food was locusts and wild honey. Then went out to him all Jerusalem and Judaea and all the region round about Jordan; and John did baptise in the wilderness and he preached the necessity of repentance for the remission of sins.

But when he saw the multitude that came forth, men of the Pharisees and Saducees come to be baptised, he said unto them, "O generation of vipers; who hath warned you to flee from the wrath to come? Bring forth rather proof of repentance and think not to yourselves, We have Abraham to our father, (we can rely on his birth rather than New birth) For I say unto you that God is able of these stones to raise up children unto Abraham. Now the ax is laid at the root of the tree, (the Jewish family tree) Remember every tree that bringeth forth not good fruit is hewn down and cast into the fire."

Then the people asked John saying, "What shall we do then?" John answered and said unto them, "He that hath two coats, give to him that hath no coat; and he that hath food let him do likewise." Then came also Publicans to be baptised and said unto John, "Master, what shall we do?" and he said unto the tax collectors, "Exact no more in taxes than that which has been appointed you to tax." The soldiers likewise asked of him saying, "What shall we do?" John answered them, "Do no violence to any man, neither accuse any falsely and be content with your wages."

The people were in a state of expectation and all were reasoning in their minds about John, whether he were the Christ or not. But John answered them saying, "I indeed baptise you with water, but there cometh one mightier than I, the laces of whose sandals I am not worthy to unloose. He will baptise you with the Holy Spirit and with fire. His winnowing fork is in His hands and He will thoroughly separate the wheat from the chaff and gather the wheat into the grainery, but He will burn the chaff in unquenchable fire." And many other things he preached unto the people. And there went out to John people from Jerusalem and the region round about Jordan and were baptised in the Jordan, confessing their sins.

JESUS IS BAPTISED BY JOHN IN JORDAN. Mt. 3:13-17 Lk 3:21 Mk 1:9-11 Jn. 1:32-33. Then cometh Jesus from Nazareth of Galilee to Jordan to be baptised by John; But John protested saying, "I have need to be baptised by thee and comest thou to me?" Jesus answered him, "Suffer it to be so for we must fulfill the requirements of the law." And John consented to baptise Jesus. And Jesus, when He was baptised, came up straightway out of the water and lo the heavens were opened upon Him and John saw the Spirit of God descending like a dove and lighting upon Jesus, and a voice from heaven proclaimed, "This is my beloved son in whom I am well pleased."

And John bare record of Jesus saying, "I saw the Spirit descending upon Him like a dove and it abode upon Him. I knew Him not; But he that sent me to baptise with water the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon Him, the same is He who shall baptise with the Holy Spirit; And I saw and I bear record that 'This Is The Son Of God.'"

JESUS' TEMPTATION SATAN IS DEFEATED. Mt. 4:1-11 Mk 1:12 Luke 3:23 4:1-13. When Jesus was about thirty years of age, and being, supposed, the son of Joseph, He was filled with the Holy Spirit, returning from His baptism in Jordan, He was led by the Spirit into the wilderness, he was forty days tempted by the devil, and in these forty days Jesus did eat nothing and when His fasting was ended He was afterward anhungered. (See Genealogies Mt 1:2-17 Lk 3:24-38)

And the devil said unto Jesus — "If thou be the Son of God, command these stones that they be made bread." But Jesus answered saying, "It is written, Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." (See Deut 8:3) Then the devil taketh Him up into the Holy City and sitteth Him on the pinnacle of the temple and said unto Him, "If thou be the Son of God, cast thyself down for it is written, 'he shall give his angels charge concerning thee lest at any time thou dash thy foot against a stone.'" (Misquoted Ps: 91:10-12)

Jesus answered him, "It is written again, 'Thou shalt not tempt the Lord thy God.'" (See Deut 6:16) The devil then taketh him up into an exceeding high mountain and showeth Him all the kingdoms of the earth and the glory of them and said unto Jesus, "All this will I give thee, and the glory of them; for this is delivered unto me; and to whomsoever I will I give it. If thou therefore will fall down and worship me all shall be thine." And Jesus answered and said unto Satan, "Get thee hence, Satan, for it is written 'Thou shalt worship the Lord thy God and Him only shalt thou serve.'" (See Deut 6:16)

Then the devil ended all his temptations and departed from Jesus for a season; And the angels came and ministered unto Him. (Compare Jesus' temptation with that of Adam and Eve. Genesis 3)

JOHN TESTIFIES THAT JESUS IS THE SON OF GOD. John 1:15-31. Afterwards John bare witness of Jesus saying, "This was He of whom I spake; He that cometh after me is preferred before me and of His abundance have we all received, and that grace upon grace. For the law was given by Moses, but grace and truth come by Jesus Christ. No man hath seen God at any time: This Only Begotten Son, who is in the presence of the Father hath made known to us God." and this is the record of John the Baptist.

About this time the Jews sent Priests and Levites from Jerusalem to ask John, "Who art thou?" John confessed and denied not, but declared, "I am not the Christ." And they asked him, "What then, art thou Elijah?" He said, "I am not." They further inquired, "Art thou that prophet?" and he answered "No." Then said they unto him, "Who art thou?" We must give an answer to them that sent us. What sayest thou of thyself?"

Then John answered, "I am the voice of one crying in the wilderness; Make straight the way of the Lord as said the prophet Isaiah," (See Isa 40:3-5) Now they which were sent of the Pharisees asked him, "Why baptisest thou then if thou art not the Christ nor Elijah, neither that prophet?" John answered them saying, "I baptise with water; but there standeth one among you whom you know not; He it is who cometh after me, is preferred before me, whose sandal laces I am not worthy to unloose." These things were done in Bethabara beyond Jordan where John was baptising.

The next day John seeth Jesus coming unto him and said, "Behold the Lamb of God who taketh away the sin of the world; This is He of whom I said, after me cometh a man who is preferred before me, for he was before me. I knew Him not; but I knew that he should be made known to Israel, therefore am I come baptising with water."

CHAPTER V

BEGINNING OF HIS MINISTRY

ANDREW AND PETER FOLLOW THE CHRIST. John 1:29-42. . . .

Again the next day John stood by two of his disciples and they saw Jesus as He walked and John said, "Behold the Lamb of God" Now the two of his disciples heard him speak and they followed Jesus. Then Jesus turned and seeing them follow said unto them, "What seek ye?" They said unto Him, "Rabbi," which is to say Master, "where dwellest thou?" "He replied unto them, "Come and see." They came and saw where He dwelt and abode with Him that day for it was about the tenth hour.

One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother. He first findeth his own brother Simon and said unto him, "We have found the Messiah," which being interpreted is 'the Christ.' And Andrew brought Peter to Jesus. When Jesus beheld Peter, He said, "Thou art Simon the son of Jona: thou shalt be called Cephas," which is by interpretation, a stone.

PHILIP AND NATHANIEL ALSO FOLLOW JESUS. John 1:43-51. . . .

The day following Jesus would go forth into Galilee where he findeth Philip and said unto him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel and said unto him "We have found Him of whom Moses in the law and the Prophets did write, Jesus of Nazareth, son of Joseph."

Nathaniel said unto his brother, "Can any good thing come out of Nazareth?" Philip said unto him, "Come and see." When Jesus saw Nathaniel coming to Him Jesus said to him, "Behold an Israelite indeed in whom is no hypocrisy." Nathaniel saith unto Him, "Whence knowest thou me?" Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Nathaniel answered saying unto Him, "Rabbi, Thou art the Son of God, the King of Israel."

Jesus said unto him in response, "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. Verily, verily I say unto you; Hereafter thou shalt see the heavens opened and the angels of God ascending and descending upon the Son of Man."

JESUS TURNS WATER INTO WINE AT CANA GALILEE MARRIAGE. And on the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there, and both Jesus was invited and His disciples to the marriage. John 2:1-12.... Now when the wine was exhausted and they needed more, the mother of Jesus said unto Him, "They have no wine." Jesus said unto her, "What have I to do with thee; Mine hour is not yet come." His mother saith unto the servants, "Whatsoever He saith unto you, do it."

Now there sat six waterpots of stone, after the manner of purification of the Jews, containing two or three firkins each. Jesus saith unto the servants, "Fill the waterpots with water." — and they filled them up to the brim. He then said unto them, "Draw out now and bear to the governor of the feast." — and they bare it. When the ruler of the feast had tasted the water which was made wine but knew not from whence it was, (but the servants which drew the water knew), the governor of the feast called the bridegroom and said unto him, "Every man at the beginning doeth set forth good wine, and when men have well drunk, then that which is poorer, but thou hast kept the good wine until now."

This beginning of miracles did Jesus in Cana of Galilee and displayed forth His glory; And His disciples believed on Him. After this He went down to Capernaum, He and his mother, and His disciples, and they continued there not many days.

FIRST CLEANSING OF THE TEMPLE. John 2:13-25.... Now when the Jewish Passover was at hand Jesus went up to Jerusalem and found in the temple those that sold oxen and sheep and doves and changers of the money sitting; And when He had made a scourge of small cords He drove them out of the temple and the sheep and the oxen; and poured out the changer's money and overthrew the tables and said unto them that sold doves, "Take these things hence; Make not my father's house a house of merchandise." His disciples remembered that it is written, "The zeal of thine house hath eaten me up."

Then said the Jews unto Jesus, "What sign showest thou unto us seeing thou doest these things?" Jesus answered and said unto them, "Destroy this temple and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building and wilt thou rear it up in three days?" but He spake of the temple of His body.

And when He was risen from the dead his disciples remembered what He had said unto them; And they believed the scriptures and the words which Jesus had spoken. Now when Jesus was in Jerusalem at the Passover on the feast day, many believed in His name when they saw the miracles which He did. But He did not committ himself unto them because he knew all men, and needed not that any should restify of man for He knew what was in man.

J E S U S T E L L S Now there was a man of the Pharisees named
NICODEMUS MUST BE Nicodemus. He was a ruler of the Jews; The same
BORN AGAIN. John came to Jesus by night and said unto Him, "Rabbi, We
3:1-21..... know that thou art a teacher come from God, for no

man can do these miracles that thou doest except God be with him." Jesus replied to Nicodemus, "Verily verily I say unto you, except a man be born anew again he cannot experience the kingdom of heaven." (See 1 Cor. 2:14) Nicodemus questioned, "How can a man be born again when he is old? Can he enter a second time into his mother's womb?" Jesus answered, "Verily, verily, I say unto you; Except a man be born of water and the spirit, (from woman and from God) he cannot become partaker of the Kingdom of God. Every one who is born of the flesh is flesh; Everyone who is born of the Spirit is spirit. Marvel not that I say unto you, You must have a birth from God, not of blood nor of the will of flesh nor of the will of men, but of God. The wind bloweth where it pleases and thou hearest the sound thereof but cannot tell from whence it cometh nor whither it goeth, so is every one that is born of the Spirit."

Nicodemus replied, "How can these things be?" Jesus answered him saying, "Art thou a teacher in Israel and knoweth not these things?" (See Ezek. 36:25-27) "Verily, verily I say unto you, we speak to you that which we know and testify to you that which we have seen; and you receive not our testimony and witness. If I tell you earthly things, (religious things) and you believe them not, how shall you believe if I tell you heavenly things? (Study Rom. 8:1-17)

"No man hath ascended up to heaven, but there is one who came down from heaven even the Son of Man. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; (crucified) (See Numbers 21:9) That whosoever believeth in Him shall not perish but have everlasting life. For God sent not his Son into the world to judge the world; but that the world, through Him, might be redeemed. He who believeth on Him is not condemned, but he that believeth not is condemned already, (his unbelief hath separated him from God) because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light because his deeds would be reproved. But he that doeth truth cometh to the light that his deeds may be made known that they are wrought in God." (See Jn. 1:4,5)

JOHN'S LAST WORDS After these things came Jesus and His disciples into the
TESTIFY OF JESUS. John land of Judaea, and there He tarried with them,
3:22-36..... preaching and baptising. Now John was baptising also

in Enon, near Salim because there was much spring water there and the people kept coming and were baptised; For John was not yet cast in prison.

Then there arose controversy between some of John's disciples and the Jews about baptism and they came unto John saying, "Rabbi, He that was with thee beyond Jordan to whom thou bearest witness, behold, the same baptiseth and all men come to Him." John answered and said, "A man can receive nothing except it be given him out of heaven; You yourselves bear witness that I said, I am not the Christ; But I am sent before Him. He that hath the bride is the bridegroom, but the friend of the bridegroom who standeth and heareth him, rejoices greatly because of the bridegroom's voice: This my joy therefore is fulfilled. He must increase but I must decrease. He that cometh from above is above all. He that is of the earth is earthly and speaketh of the earth. He that cometh from heaven is above all and what He hath seen and heard that is that which He testifieth and no man accepts his witness as true." (See Jn. 1:11 & 3:11)

"He that hath received His testimony hath endorsed the fact that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit to Him without measure. The father loveth the Son and hath given all things into His hand. He that believeth on the Son hath everlasting life. And he that believeth not on the Son shall not see life eternal, but the punishment of unbelief abideth on him."

JESUS PASSES FROM
JUDAEA TO GALILEE.
John 4:1-3.

When therefore the Lord Jesus knew how the Pharisees had heard that Jesus made more disciples than John, though Jesus himself baptised none but his disciples, He left Judea departing toward Galilee, because that John was cast into prison.

JOHN IS PUT IN PRISON
BY HEROD. Matthew
14:3-5. Mark 6:17-20.

Now John, who is called Baptist, was put in prison: For Herod himself had sent forth and laid hold upon John and bound him in prison for Herodias' sake, his brother Philip's wife, for Herod had married her. But John had said unto Herod "It is not lawful for thee to have thy brother's wife." Therefore Herodias had quarrelled against John and would have killed him but she could not. For Herod feared John knowing that he was a just and holy man and he protected John under guard; And Herod often heard John gladly.

CHAPTER VI

WOMAN AT THE WELL

JESUS TALKS WITH
SAMARITAN WOMAN.
John 4:4-42.

Jesus must needs go through Samaria. Then cometh He to the city of Samaria which is called Sychar, near to the parcel of ground which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with His journey sat on the wall of the well. Now it was about the sixth hour.

Then cometh a woman of Samaria to draw water; Jesus said unto her, "Give me to drink." For His disciples had gone away into the city to buy bread. Then said the woman of Samaria unto Him, "How is it that you being a Jew, ask drink of me who am a woman of Samaria? For the Jews have no dealings with the Samaritans?" Jesus answered her, "If you understood the gift of God and who it is that saith unto you Give me to drink, thou wouldst have asked of Him and He would have given thee living water."

The woman said unto Him, "Sir, thou hast nothing to draw with and the well is deep. From whence then hast thou that living water? Art thou greater than our father Jacob who gave us this well and drank thereof himself and his children and his cattle?" Jesus answered and said unto her, "Whosoever drinketh of the water that I shall give shall never thirst; for the water that I shall give shall be in him a well of water springing up into everlasting life."

The woman replied, "Sir give me this water that I thirst not, neither come hither to draw." Jesus said unto her, "Go call thine husband and come hither." The woman answered, "I have no husband." Jesus said unto her, "Thou has well said, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband; In that saidst thou truly." The woman said unto Him, "Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; (Mt. Gerezim) and you Jews say that in Jerusalem is the place where men ought to worship." Jesus said unto her, "Woman, believe me, The hour cometh when you shall neither in this mountain nor yet at Jerusalem worship the Father. Samaritans worship that which they do not understand; Jews know that which they worship for we know that salvation is from the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

"God is a Spirit and they that worship Him must worship Him in spirit and in truth." The woman said unto Him, "I know that the Messias cometh who is called Christ: when He is come He will tell us all things." Jesus said unto her, "I that speak unto thee am He"

And upon this came His disciples, and marvelled that He talked with the woman; yet no man said, What seekest thou? or Why talkest thou with her? The woman then left her waterpot and went her way into the city, and saith to the men, "Come see a man which told me all things that ever I did: Is not this the Christ?"

Then went the people out of the city and came unto Him. In the meanwhile his disciples urged him saying, "Master, eat." But He said unto them, "I have meat to eat that you know not of." Therefore said the disciples one to another, "Hath any man brought Him ought to eat?" Jesus saith unto them, "My meat is to do the will of Him that sent me and to finish His work. Say not you, there are yet five months and then cometh the harvest? Behold, I say unto you; lift up your eyes and look on the fields, for they are white already to harvest.

"He that reapeth receiveth wages and gathereth fruit into life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth and another reapeth.

"I sent you to reap that whereon you bestowed no labor; other men labored and you are entered into their labors."

And many of the Samaritans of that city believed on Him for the word of the woman which testified, He told me all things ever I did. So when the Samaritans were come unto Him, they besought Him that He would tarry with them and He abode there two days. And many more believed because of his own word; and they said unto the woman, "Now we believe; not because of thy word; for we have heard Him ourselves and know that this is indeed the Christ the Savior of the world." (See Jn 4:14)

JESUS BEGINS TO PREACH IN GALILEE. Mt. 4:17, Mk 1:14-15, Lk 4:14-15, Jn 4:43-45. . . . After two days, Jesus departed from thence and went into Galilee preaching the gospel of the Kingdom of God saying, "Repent for the Kingdom of Heaven is at hand. (See Mk 3:2; 10:7) The time is fulfilled;" And He taught in their synagogues being praised of all, and Jesus himself prophesied that a prophet is without honor in his own country.

And Jesus returned in power of the Spirit into Galilee and there went out a fame of Him through all the region round about, and He taught in their Synagogues being honorably praised of all and they received Him, having seen all the things that He did in Jerusalem at the feast: for they also went unto the feast.

JESUS HEALS THE NOBLEMAN'S SON. John 4:46-54). . . . So Jesus came again into Cana of Galilee, where He had made the water into wine. And there a certain nobleman, whose son was sick at Capernaum, when he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down and heal his son, who was at the point of death. Then said Jesus unto him, "Except you see signs and wonders you will not believe." The nobleman said unto Jesus, "Sir, come down ere my child die." Jesus said unto him, "Go thy way, Thy son liveth." The man believed the word which Jesus had spoken and went his way. And as he was going down, his servant met him and told him saying, "Thy son liveth." Then inquired he the hour when his son began to mend. And they said unto him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour in which Jesus had said unto him, "Thy son liveth." And himself and his whole house believed. This again is the second miracle that Jesus did when he came out of Judea into Galilee.

JESUS IS REJECTED AT NAZARETH. THE ATTEMPT TO KILL HIM. Lk 4:16-30, Mk 6:1-6, Mt. 4:12-16. . . . Jesus came to Nazareth where He had been brought up, and He entered, as was His custom, into the Synagogue on the Sabbath day. And in the Synagogue they delivered unto Him the book of the prophet Isaiah. (See Isa.42:1-12) He opened the book and found the place where it is written, 'The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor and hath sent me to heal the broken hearted, to preach deliverance unto the captives, to recover sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'

He rolled up the scroll and gave it again to the attendant and sat down. And the eyes of all them that were in the Synagogue were fastened upon Him. And He said unto them, "This day is this scripture fulfilled in your ears," and all bare witness and wondered at His gracious words which proceeded out of His mouth. "Physician, heal thyself: whatsoever we heard done in Capernaum do also here; A prophet is not accepted in His own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heavens were shut three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Sarepta, in the land of Sidon (See I Kings 17:1-24) unto a woman that was a widow; and there were many lepers in Israel in the time of Elisha the prophet and none were cleansed but only Naaman the Syrian." (See 2 Kings 5:14)

And all they in the Synagogue were filled with wrath, when they heard these things, and they rose up and cast Him forth saying, "Is not this the carpenter, the son of Mary, the brother of James and Joses, Judas and Simon and are not His sisters here with us? (Mt. 13:54-58) and they led Him unto the brow of the hill, out of the city, whereon the city was built, that they might throw Him down headlong. But Jesus passed through the midst of them and went His way. (Jn 1:11 and Jn. 8:59)

JESUS AGAIN GOES TO CAPERNAUM. Mt. 4:13-16. . . . Leaving Nazareth Jesus came to dwell in Capernaum, which is by the sea in the border of Zabulon and Nephthalim. Thus it was fulfilled which was spoken of by the prophet Isaiah saying, 'The land of Zabulon and the land of Nephthalim, by way of the sea, beyond Jordan, Galilee of the Gentiles;' The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up. (See Isa. 9:2; Mt. 4:17)

PETER AND ANDREW, JAMES AND JOHN CALLED BY JESUS. Mt. 4:18-22, Mark 1:16-20. . . . Jesus walking by the sea, saw two brothers Simon, who is called Peter, and Andrew his brother for they were fishermen, (See Jn: 1:40) casting a net into the sea. Jesus said unto them, "Come ye after me and I will make you fishers of men." And going on from thence He saw other two brothers, James the son of Zebedee, and John, his brother in the boats with Zebedee their father, mending the nets. He called them and they straightway left their father in the boat with the hired servants and they followed Jesus.

JESUS ADVISES FISHERMEN HOW TO CATCH FISH. Luke 5:1-11. . . . Now it came to pass that as the multitude pressed upon Him to hear the word of God He stood by the lake of Galilee and He saw two ships standing by the lake shore, but the fishermen were gone out of them and were washing their nets. Jesus entered into one of the ships, which was Simon's, and asked that they would thrust out a little from the shore and He sat down and taught the people out of the ship.

When he had finished speaking He said unto Simon, Launch out into the deep and let down your nets for a catch. Simon answered Him, "Master we have toiled all night and have taken nothing; nevertheless at thy word I will let down the net," and when they had done this they enclosed a great multitude of fishes and their net broke.

And they beckoned their partners, which were in the other ship that they should come and help them. They came and filled both the ships so that they began to sink. When Peter saw it he fell down at Jesus feet saying, "Depart from me for I am a sinful man O Lord." For he was astonished and all that were with him at the draught of fishes which they had taken; And so were also James and John the sons of Zebedee who were partners with Simon. Jesus said unto Simon, "Fear not for henceforth thou shalt catch men." And when they had brought their ships to land they forsook all and followed Him.

JESUS SPEAKS AT CAPERNAUM AS ONE HAVING AUTHORITY. Mark 1:21-28, Luke 4:31-37.

They went into Capernaum and straightway on the Sabbath day Jesus entered into the synagogue and taught and they were astonished at His teachings for He taught them as one having authority and not as the scribes, for His word was with power. And there was in the synagogue a man with an unclean spirit who cried out with a loud voice saying, "What have we to do with thee? Art thou come to destroy us? I know thee whom thou art, the Holy one of God." Jesus rebuked him saying, "Hold thy peace and come out of him." The unclean spirit in him cried out with a loud voice and when he had convulsed the man in the midst of them, he came out of him but hurt him not.

All were startled into amazement and questioned among themselves asking, "What new thing is this? This new teaching is given with authority by which he commands the unclean spirits and they do obey Him." And the fame of Him went out into every place throughout all the region round about Galilee.

HE HEALS MOTHER OF PETER'S WIFE. Mk 1:29-31, Matt. 8:14, Lk 4:38-39. . . .

When they came out of the synagogue they entered into the house of Simon and Andrew with James and John. Now Simon's wife's mother lay sick of a fever. And anon They tell Jesus of her. Jesus stood over her and took her by the hand, rebuked the fever and lifted her up and immediately the fever left her and she ministered unto them.

CHAPTER VII

THE GREAT PHYSICIAN

JESUS CONTINUES TO HEAL MANY. Mt 8:14-17, Mk 1 32-34, Lk 4:40-41.

When evening was come and the sun was set, they brought unto Jesus all that were sick with many diseases and many that were possessed by evil spirits and He laid His hands on every one of them and He cast out the spirits with His word and healed all the sick; The evil spirits came out crying, "Thou art Christ the Son of God," Jesus rebuked them and suffered them not to speak for they knew that He was the Christ. And all the city was gathered together at the door that day. Thus it was fulfilled as spoken by the prophet Isaiah, "Himself took our infirmities and bare our sickness."

JESUS TEACHES AND PRAYS IN DESERT Mt 4:23-25 Mk 1:25-39 Lk 4:42-44.

In the morning, rising up a great while before day He went out into the desert and departed into a solitary place and there prayed. And the people sought Him. And Simon and they that were with him followed after Him and when they found Him they said, "All men seek thee." And the people came unto Him and kept him from leaving them that He should not depart from them. And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people.

His fame went throughout all Syria and they brought unto Him all sick people that were taken with many diseases and torments and those which were possessed with devils and those which were lunatic and those who had the palsey and He healed them. And there followed Him a great multitude of people from Galilee and from Decapolis and from Jerusalem and from Judea and beyond Jordan. And He said unto His disciples, "Let us go into the next towns that I may preach the kingdom of God to other cities for therefore I came forth." And He preached in their synagogues throughout all Galilee.

JESUS HEALS THE LEPER While He was in one of the cities behold a man full of
IN GALILEE Mk 1:40-45 leprosy, who seeing Jesus, fell upon his face and
 Lk 5:12-16 Mt 8:2-4. . . . kneeling down before Jesus said, "Lord if thou wilt,
 thou canst make me clean;" And Jesus, moved with
 compassion, put forth His hand and touched him and
 said unto him, "I will, Be thou clean." And as soon as He has spoken,
 immediately the leprosy departed from him and he was clean.

And Jesus charged him to tell no man, "But go and show thyself to the priests and offer for thy cleansing according as Moses commanded for a testimony unto them." But he went out and began to publish it much, and to spread abroad the matter insomuch that Jesus could no more openly enter into the city but must stay out in the desert places. For they came to Him from every quarter to be healed by Him of their sickness.

THE PARALYTIC IS It came to pass that Jesus again entered into
BROUGHT TO JESUS BY Capernaum; after some days it was noised about that
FOUR FRIENDS Lk he was in an house, and was teaching. There were
 5:17-26 Mt 9:2-8 Mk Pharisees and doctors of the law sitting by which were
 2:1-12. . . . come out of every town in Galilee and from Judea and
 Jerusalem; And the power of the Lord was present to
 heal them. And many were gathered together in so much that there was no room
 to receive them, not so much as about the door. And He preached the word unto
 them.

And behold, men brought, in a bed, a man which was taken with palsey who sought means to bring him into Jesus, and when they could not, from the press of the crowd, they uncovered the roof and let him down through the roof upon his couch into the midst before Jesus. They let down the bed whereon the sick of the palsey lay. When Jesus saw their faith He said, "Son, thy sins be forgiven thee." But the scribes and Pharisees and doctors began to reason among themselves. "Who is this who speaketh blasphemy? Who can forgive sins but God alone?"

Jesus, knowing their thoughts, perceived in His spirit that they reasoned among themselves. He said unto them, Why reason ye these things in your heart? Wherefore do you think evil? Which is easier to say unto the sick of the palsey? Thy sins be forgiven thee, or Arise take up thy bed and walk? But that you may know that the Son of Man hath power on earth to forgive sins. He saith to the sick of the palsey, "I say unto thee, arise take up thy bed and walk and go to thine house."

Immediately he arose and took up his bed and went forth before them and departed to his own house glorifying God. When the people saw it they marveled and glorified God who had given such power unto men, and they said, "We have seen strange things today."

CHAPTER VIII

JESUS TEACHES THE JEWS

MATTHEW THE TAX COLLECTOR CALLED TO FOLLOW JESUS. Matthew 9:9-13.

Jesus went forth again by the seaside and all the people resorted unto Him and He taught them; And as He passed by He saw a tax collector sitting in the place of toll. Jesus said unto him, "Follow me." He arose and followed Jesus. (See Revised Standard Version Matt. 9:9-13).

Later Matthew made a great feast in his house for Jesus and it came to pass that as He sat at meat in his house that other tax collectors and many of bad reputation sat down with Jesus and His disciples. The pharisees and scribes murmured against His disciples saying, "Why do you eat and drink with publicans and sinners?" when Jesus heard it He said unto them, "They that are whole need not a physician, but they that are sick. But go and learn what that meaneth. I desire not sacrifice but mercy. I am not come to call the righteous, but sinners to repentance." (See Hos. 6:6 and Isa. 1:11-18).

FASTING IS NOT NECESSARY WITH JESUS PRESENT Matt. 9:14-17. Mark 2:18-22. Luke 5:33-39.

Then the disciples of John came to Jesus asking, "Why do we and Pharisees often fast but thy disciples fast not?" Jesus answered, "Can the wedding guests mourn while the bridegroom is still with them? They cannot fast: but the day will come when the bridegroom shall be taken away and then they shall fast in that day. No

man seweth a new piece of cloth that has not been shrunk into an old garment for such a patch will tear away from the garment; No man putteth new wine into old wine skins else the wine skins will burst and the skins and the wine be spoiled, but they put new wine into new wine skins and both are preserved."

JESUS HEALS AT POOL OF BETHESDA John 5:1-16.

After this there was a feast of the Jews and Jesus went up to Jerusalem. (See Ex. 23:14-16). There is in Jerusalem, by the sheep's gate a pool which is called in the Hebrew tongue, Bethesda, having five porches. In these porches lay a multitude of sick folk, of blind,

halt, withered, waiting for the moving of the waters. Now a certain man was there which had an infirmity thirty and eight years.

When Jesus saw him lying there He knew he had been there now a long time with this disease and He said unto the man, "Wilt thou be made whole? The impotent man answered Jesus, "Sir, I have no man, when the waters bubble, to put me into the pool, but while I am coming another steppeth down before me." Jesus said unto him, "Arise, take up thy bed and walk." And the man was made whole immediately and took up his bed and walked; And it was on the Sabbath day.

The Jews therefore said unto the man that was cured, "It is the Sabbath day; It is not lawful for thee to carry thy bed." (See Ex. 20:10) He answered them, "He that made me whole, the same said unto me, Take up thy bed and walk." Then asked they him, "What man is that which said unto thee, Take up thy bed and walk?" and he that was healed knew not that it was Jesus for Jesus had conveyed himself away, a multitude being in the place.

Afterward Jesus findeth the man in the temple and said unto him, "Behold, thou art made whole; Sin no more lest a worse thing come upon thee." The man departed and told the Jews that it was Jesus that had made him whole. And therefore did the Jews persecute Jesus and sought to slay Him because He had done this thing on the Sabbath day.

JESUS ENLIGHTENS JEWS OF FATHER-SON RELATIONSHIP John 5:17-47.....

Now Jesus answered the criticism of the Jews saying, "My father still is working and I also work with him." Therefore the Jews sought to kill Him. He had not only broken the Sabbath but also claimed that God was His father, making himself equal with God. Then answered Jesus "Verily, verily I say unto you, the Son can do nothing of himself but what He sees the Father do; For what things soever the Father doeth also doeth the Son likewise; for the Father loveth the Son and reveals to Him all things that the Father doeth. And he will show the Son greater works than these that ye may marvel; For the Father raiseth up the dead and quickeneth them even as the Son gives life to whom He will." (Remember Lazarus)

"The father judges no man but hath entrusted all judgment unto the Son, (See Acts 17:31) that all men should honor the Son even as they honor the father. He that honoreth not the Son honoreth not the Father who sent Him. Verily I say unto you, He that believeth my words and believeth on him that sent me hath everlasting life and shall not come into judgment, but is passed from death unto life; Verily verily I say unto you, The hour is coming and now is that the dead shall hear the voice of the Son of God and they that hear shall live. For the Father hath life in himself; So hath He given it to the Son to have life in himself; And He hath given the Son authority to execute judgment also, because He is the Son of Man.

"Marvel not at this, for the hour is coming in the which all that are in the grave shall hear His voice and shall come forth, (See 1 Cor. 15:52), they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. I can of mine own self do nothing; as I hear, I judge; and my judgement is just because I seek not mine own will but the will of the father who sent me. If I bear witness of myself, my witness is not true.

"There is another that beareth witness of me and I know that witness which he witnesses of me is true. (See Mt. 3:17) For I receive not the testimony of men; but these things I say unto you that ye might be saved. John was a burning and shining light and ye were willing for a season to rejoice in his light; But I have greater witness than that of John, for the works which the Father hath given me to finish, the same works which I do, bear witness of me.

"You have neither heard his voice at any time nor seen his form, and you have not his word abiding in you; For Him whom he sent ye believe not. Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me. You will not come to me that ye might have life. I receive not honor from men, but I know you that you have not the love of God in You. I come in my father's name and ye receive me not. If another shall come in his own name, him you will receive. How is it that ye believe them which receive honor, one of another, and seek not the honor which cometh from God only? Do not think that I will accuse you to the Father; There is one who accuses you, even Moses in whom ye trust. For had ye believed Moses ye would have believed me, for Moses wrote of me. But if you believe not his writings how shall you believe my words?"

CHAPTER IX

THE POPULARITY OF JESUS

DISCIPLES PLUCK CORN ON THE SABBATH DAY SABBATH MADE FOR MAN Matt 12:1-3 Lk 6:1-5 Mk 2:23-28.

It came to pass that as Jesus was going through the corn field on the Sabbath day, His disciples were an hungered and they began to pluck the corn rubbing them in their hands and they did eat the corn. But certain of the Pharisees saw it and said "Behold thy disciples do eat that which is not lawful," but Jesus answering said, "Have you not read even this, what David did when he was an hungered, how he and they that were with him entered into the house of God when Adiatha was high priest and did take and eat of the show-bread and gave also to them that were with Him, which is not lawful to eat save for the priests only." (See 1 Sam. 21:1-6)

"Or have you not read in the law that on the Sabbath day the priests in the temple profane the Sabbath and are guiltless? But I say unto you that one greater than the temple is here. But if you knew what this meant you would not have condemned the guiltless. I desire mercy, not sacrifice, for the Son of Man is Lord even of the Sabbath." (See Mica 6:6-8)

THE MAN WITH THE WITHERED HAND IS HEALED BY JESUS Mt. 12:1-14 Lk. 6:1-5 Mark 2:23-28.

It came to pass on the Sabbath day that Jesus entered into the synagogue and taught. There was a man there whose right hand was withered. The scribes and Pharisees watched Jesus to see whether He would heal on the Sabbath day that they might find cause to accuse Him. But He, knowing their thoughts, said unto him, with the withered hand, "Rise up and stand forth in the midst." And the man arose and stood forth and Jesus said unto them, "I ask you, Is it lawful on the Sabbath day to do good or to do harm, to save life or destroy it?" Jesus looked round about upon them with anger being grieved at the hardness of their hearts, and said unto the man, "Stretch forth thine hand." And the man did so and his hand was restored; and Jesus said unto them, "What man shall there be among you that shall have a sheep and it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? (See Ex. 28:4,5) How much then is a man of more value than a sheep?" But the Pharisees were filled with hatred and went out and straightway took council with the Herodians that they might destroy Him.

POPULARITY OF JESUS GOSPEL Matt 12:15-21 Mark 3:7-12.

Jesus continued to go about in all Galilee and withdrew himself with His disciples to the sea. And a great multitude followed Him and He healed them all. The multitude came from Galilee and Judaea and Jerusalem, and from beyond Jordan and even from the district of Tyre and Sidon because they had heard what great things He did.

Then it was fulfilled which was spoken of by Isaiah the prophet saying, "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased, I will put my spirit upon Him and He shall proclaim to the Gentiles. He shall not strive nor cry; neither lift up his voice loudly in the streets. A bruised reed shall He not break, and smoking flax shall He not quench till He send forth justice unto victory. And in His name shall the nations trust."

"You are the salt of the earth but if the salt has lost its taste wherewith shall it salt, it is thenceforth good for nothing but to be cast out and trodden under the foot of men. You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle to be put under a bushel basket but on a candle stick that it may give light unto all that are in the house. Let your light so shine before men that they may see your good works, the object of which is to glorify God who is in Heaven.

"Think not that I am come to destroy the law or the prophets' writings. I am not come to destroy but to purify it. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees you shall in no case enter into the kingdom of heaven."

JESUS SHOWS WHAT "YOU HAVE HEARD THAT IT HATH BEEN SAID BY THEM OF OLD TIMES, 'THOU SHALT NOT KILL, AND WHOEVER SHALL KILL' BUT I SAY UNTO YOU THAT WHOEVER IS ANGRY WITH HIS BROTHER WITHOUT CAUSE SHALL BE IN DANGER OF JUDGMENT; AND WHOEVER SHALL SAY TO HIS BROTHER RACA (expression of contempt) SHALL BE IN DANGER OF THE COUNCIL; BUT WHOEVER SHALL SAY 'THOU FOOL, SHALL BE IN DANGER OF HELL FIRE. THEREFORE IF THOU BRING THY GIFT TO THE ALTAR, AND THERE REMEMBRST THAT THY BROTHER HATH AUGHT AGAINST THEE; LEAVE THERE THY GIFT BEFORE THE ALTAR, AND GO THY WAY. FIRST BE RECONCILED TO THY BROTHER AND THEN COME AND OFFER THY GIFT. AGREE WITH THINE ADVERSARY QUICKLY WHILE THOU ART IN THE WAY WITH HIM; LEST AT ANY TIME THE ADVERSARY DELIVER THEE TO THE JUDGE AND THE JUDGE DELIVER THEE TO THE OFFICER. VERILY I SAY UNTO YOU, THOU SHALT BY NO MEANS COME OUT THENCE TILL THOU HAST PAID THE UTTERMOST FARTHING.

"You have heard that it was said by them of old times, Thou shalt not commit adultery; But I SAY UNTO YOU that whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart. If thy right eye cause thee to stumble, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell.

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement, But I SAY UNTO YOU, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

"Again you have heard that it hath been said by them of old times; Thou shalt not swear falsely (Exod 20:7) but shall perform unto the Lord thine oaths, But I SAY UNTO YOU, Swear not at all; neither by heaven for it is God's throne, nor by the earth for it is his footstool; neither by Jerusalem for it is the city of the Great King. Neither shalt thou swear by thine head because thou canst not make one hair white or black; But let your communication be Yea, yea and Nay, nay for whatsoever is more than this cometh of evil.

JESUS CHOOSES THE TWELVE DISCIPLES. Mt the mountain to pray and He continued all night in prayer to God. And when it was day He called His disciples to Him and they went unto Him. And He chose from among them, twelve, which He also named Apostles that they might be with Him and that He might send them forth to preach and to have authority to cast out devils.

Now the names of the twelve apostles are these; Simon the zealot who is surnamed Peter, James the son of Zebedee, and John his brother, and them He surnamed the sons of thunder; Andrew the brother of Peter, Philip and Bartholomew, Mathew the publican, Thomas, James the son of Alphaeus, Thaddeus, and Simon the Canaanite, and Judas Iscariot who also betrayed Him.

And He came down with them and stood on the plane and a great multitude sought to touch Him, and there went out virtue (power) from Him as He healed them all. And the people came from Judea, Jerusalem, Tyre and Sidon and the sea coasts.

CHAPTER X SERMON ON THE MOUNTAIN TOP

JESUS PREACHES THE SERMON ON THE MOUNT when He was set, His disciples came unto him and He Matthew 5:1-20 THE BEATITUDES. . . .

“Blessed are the poor in spirit, (humble), for theirs is the kingdom of heaven.

Blessed are they which hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful for they shall obtain mercy.

Blessed are the pure in heart for they shall see God.

Blessed are the peacemakers for they shall be called the Children of God.

Blessed are they who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

Blessed are you when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake.

Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.

“You have heard that it hath been said, An eye for an eye and a tooth for a tooth, But I SAY UNTO YOU, That you resist not one who is evil; But whosoever shall smite thee on the cheek, turn to him the other also; And if any man sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile go with him three gladly.

“Give to him that asketh thee, and from him that would borrow legally of thee, turn thou not away. You have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, But I SAY UNTO YOU, Love your enemies, Bless them that curse you and pray for them that despitefully use you and persecute you; that you may be the children of your Father which is in heaven; For he maketh the sun to shine on the evil and on the good, and sendeth rain on the just and the unjust. For if you love them which love you, what reward have you? Do not even the publicans the same? (See Lk 6:30-36)

“And if you lend to them from whom you hope to receive, what credit is that to you? For sinners also lend to sinners to receive as much again. But love your enemies and do good and lend, hoping for nothing again, and your reward shall be great. You shall be the children of the Highest, for He is kind unto the unthankful and to the evil.”(See 1 Jn 2:10)

“If you salute your brethren only, what do you more than others. Do not even the publicans also? (See Rom 12:20) Be you therefore perfect, even as your Father in Heaven is perfect.” (Compare Rom 12:1,2) (Present your bodies a living sacrifice, holy, and acceptable to God, which is your reasonable service, etc.)

MATTHEW CHAPTER 6:1-4. “Take heed that you do not your good before men to be seen of them; otherwise you have no reward of your Father which is in Heaven. When therefore thou doest good do not sound a trumpet before thee, as the hypocrites do in the Synagogue, and in the street that they may have glory of men. But when you do good, Let not your right hand know what your left hand doeth; that thy good may be in secret, and thy Father which seeth in secret, shall reward thee.”

JESUS GIVES THE OUTLINE OF EVERY PRAYER TO GOD. Mt 6:5-24. “When thou prayest thou shalt not be as the hypocrites are; For they love to pray standing in the Synagogue and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee. But when you pray, use not vain repetition as the heathen do, for they think they shall be heard for their much speaking. Be not you therefore like unto them; for your Father knoweth what things you have need of before you ask.” (See Phil 4:6)

And one of His disciples asked Him, Lord teach us to pray as John also taught his disciples and He said unto them (Lk 11:1; Mt. 6:9-13) “After this manner therefore pray you:

"Our Father	(Gen 2:7; Gen 1:27)
Who art in heaven	(Mt 11:25; Mk 1:11)
Hallowed be thy name	(Isa 6:3; Rev 19:1)
Thy kingdom come	(Dan 7:27)
Thy will be done	(Mt 26:39)
On earth as in heaven	(Rev 21:1-8)
Give us this day	(Mt 6:32)
*Our daily bread	(Lk 4:4)
And forgive us our debts	(Lk 23-34)
As we forgive our debtors	(Lk 18:22-23)
**Lead us through temptation	(1 Cor 10:13, 2 Pet 2:9; Jas 1:13)
Deliver us from evil	(Jn 17:15)
For thine is the kingdom	
Thine is the power	(1 Chron 29:1)
Thine is the glory	
Forever and ever, AMEN	

*The Irish translate this line, "Give us this day the bread of life for bread."
 **God gives us power to overcome, not to evade. However, the King James version reads, "Lead us not into temptation." The Greek word for lead is "eisago" meaning, lead us into, but "deliver us from it" (overcome it; thus, through)

"If you forgive men their trespasses, your heavenly Father will also forgive you; But if you forgive men not their trespasses, neither will your father forgive you yours. Moreover when you fast, do not be as the hypocrites, of a sad countenance, for they mask their faces that they may appear unto men to fast. (See Isa. 58:1-8) Verily I say unto you, They have their reward. But thou when thou fastest, annoint thy head and wash thy face that thou appear not unto men to fast, but unto thy Father which is in secret and thy Father which seeth in secret shall reward thee." (Matthew 6:14-18)

"Lay not up for yourselves treasure on earth, where moth and rust doth corrode; and where thieves break through and steal (See Mt. 6:33), But lay up for yourselves treasures in heaven, where neither moth nor rust doeth corrode and where thieves do not break through and steal; For where your treasure is there will your heart be also." (Mt 6:19-21)

"The light of the body is the eye, therefore if your eye is sound your whole body will be full of light. But if thine eye be evil, thy whole body is full of darkness. No man can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon"(riches). (Mt. 6:22-24)

SEEK FIRST THE	"Therefore I say unto you, be not anxious for your life,
KINGDOM OF GOD. Mt.	what you shall eat, or what you shall drink, nor yet
6:25-34.	for your body what you shall put on; Is not life more
	than meat, and the body than raiment? (Lk 4:4)
	Behold the fowls of the air; for they sow not, neither
do they reap nor gather into barns; yet your heavenly Father feedeth them. Are	
you not much better than they? Which of you by taking thought can add one	
cubit unto his stature? And why take you thought for raiment? Consider the lilies	
of the field how they grow: they toil not, neither do they spin; And yet I say	
unto you, that even Solomon in all his glory was not arrayed like one of these.	

thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, you that work iniquity. Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand. And the rain descended and the floods came and the winds blew and beat upon that house; and it fell; and great was the fall of it." (See Lk 6:47-49)

And it came to pass when Jesus had ended these sayings, the people were astonished at His doctrine, for He taught them as one having authority — and not as the scribes.

CHAPTER XI JESUS POINTS TO A NEW WAY

Now when He had ended all his sayings in the audience of the people He came down from the mountain, and great multitudes followed Him. And behold a leper came to Him and knelt before Him saying, "Lord if thou choose thou canst make me clean," and Jesus stretched out His hand and touched him saying, "I will; Be thou clean," and at once his leprosy was cleansed. And Jesus said unto him, "See thou say nothing to any one but go show thyself to the priests and offer the gift that Moses commanded for a proof to the people."

When Jesus was entered into Capernaum there came unto Him a centurion who had a servant who was dear to Him who was sick and about to die. When the centurion heard of Jesus he sent unto Him the elders of the Jews beseeching Jesus that He would come and heal his servant; and when the Jews came to Jesus they besought Him saying, that the centurion was worthy for whom He should do this, "—for he loveth our nation and hath built a synagogue."

Then Jesus went with them; And when he was not far from the house the centurion sent to Him friends saying, "Lord, trouble not thy self for I am not worthy that thou shouldst enter under my roof nor am I worthy to come unto thee myself; "But say the word and my servant shall be healed." But Jesus said "I will come and heal him." And when He was come the centurion said to Jesus, "I am not worthy that thou shouldst come under my roof for I also am a man of authority having soldiers under me; and I say to this man Go and he goeth, and to another Come and he cometh, and to my servant Do this and he doeth it. Speak the word only and my servant shall be healed." When Jesus heard it He turned about and said unto the people, "Verily I say unto you, I have not found so great faith; No not in all Israel; And I say unto you that many shall come from the east and the west and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven; But the children of the Kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth." And Jesus said unto the centurion, "Go thy way and as thou hast believed, so it be done unto thee." And when they came into the house they found the servant healed that was sick that self same hour.

“Wherefore, If God so clothed the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O you of little faith. Therefore be not anxious saying, What shall we eat, or what shall we drink? Or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that you have need of these things. But seek you first the kingdom of God and his righteousness: and all these things shall be added unto you. Be not anxious for the morrow; for the morrow shall be judged for the things of itself. Sufficient unto the day is the problem thereof.”

JUDGE NOT THAT YOU “Judge not that you be not judged, For with what BE JUDGED. Mt. judgment you shall be judged; and with what measure you mete out, it shall be measured to you again. And why beholdest thou the splinter that is in thy brother’s eye but considerest not the beam that is in thine own eye? (See Lk. 6:37-41) Or how wilt thou say to thy brother, Let me pull out the splinter out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the splinter out of thy brother’s eye.

“Give not that which is holy unto the dogs, neither cast you your pearls before swine, lest they trample them under foot and turn again and wound you; Ask and it shall be given unto you; Seek and you shall find; knock and it shall be opened unto you; For everyone that asketh receiveth; and he that seeketh findeth, and to him that knocketh, it shall be opened.

“Or what man is there of you, whom if his son ask a loaf of bread, will he give him a stone? Or if he ask a fish will he give him a serpent? If you then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” (See Rom 3:10-19)

“All things whatsoever you would that men should do unto you, do you even so to them, for this is the law and the prophets.” (See Lk 11:9-13)

“Enter you in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat; Because straight is the gate and narrow is the way which leadeth unto life and few there be that find it.” (see Josh. 24:15)

BWARE OF FALSE “Beware of false prophets which come to you in PROPHETS. KNOW THEM sheep’s clothing but inwardly they are ravening wolves. BY THEIR FRUITS. Mt You shall know them by their fruits. (See I Pet. 2:1-3) Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit. Every tree that bringeth forth good fruit is hewn down and cast into the fire. Wherefore by their fruits you shall know them.

“Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in

repented long ago in sackcloth and ashes. Howbeit I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou Capernaum, which is exalted unto heaven shall be brought down to hell for if the mighty works which have been done in thee had been done in Sodom it would have remained until this day, (As Nineva, see John 3:7,8) But I say unto you it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

JESUS INVITES HEAVY And Jesus began to pray and say, "I thank thee O LADEN. Mt. 11:25-30. . . Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes; Yea Father for it is well pleasing in thy sight. All things have been delivered unto me of my Father; and none knoweth the Son save the Father; nor who the Father is save the Son, and he to whomsoever the Son willeth to reveal him." (Compare 1 Cor. 1:19,20)

And He said unto the people, "Come unto me all ye that labor and are heavy laden and I will give you rest; Take my yoke upon you and learn of me for I am meek and lowly at heart and you shall find rest to your souls, for my yoke is easy and my burden is light."

CHAPTER XII WHO IS THIS MAN?

WOMEN ANOINT FEET OF JESUS. Luke him and Jesus entered into the Pharisee's house and sat down to eat. And behold a woman of the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment and stood at the feet of Jesus behind him weeping and began to wash his feet with her tears, and did wipe them with the hairs of her head, and to kiss His feet and anoint them with the ointment.

Now when the Pharisee who had invited Him, saw it, he spake within himself saying, This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him for she is a sinner. But Jesus said unto Simon, "I have somewhat to say unto thee." And Simon the host said, "Master say on." And Jesus replied:

"There was a certain creditor who had two debtors; The one owed five hundred pence and the other fifty; And when they had nothing to pay he frankly forgave them both. Tell me therefore which one will love him the most?" Simon answered, "I suppose that he to whom he forgave most." And Jesus said, "Thou has rightly said." Jesus turned to the woman but said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with her tears and wiped them with the hairs of her head. Thou gavest me no kiss but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much, but to whom little is forgiven, the same loveth little."

RAISING THE WIDOW'S SON Lk 7:11-17. . . . And it came to pass the day after that after Jesus went into the city of Nain, many of His disciples went with Him, and much people. When Jesus was come near to the gate of the city, behold there was a dead man being carried out, the only son of a mother and she was a widow. Many people were with her. And when the Lord saw her He had compassion on her and said unto her, "Weep not," and he came and touched the casket and they that bear him stood still and Jesus said, "Young man I say unto thee, Arise." And he that was dead sat up and began to speak. And Jesus delivered him unto his mother. The people were seized with amazement and glorified God, saying, "a great prophet is risen among us; God hath visited his people." And this report went forth concerning Jesus throughout all Judea and the region round about.

MESSAGES FROM JOHN John was in prison and his disciples brought word to him of all these things which Jesus did; And John called two of his disciples and sent them to Jesus, Matt. 11:2-5. . . .

inquiring, "Art thou he that should come, or look we for another?" And when the men came to Jesus they said, "John the Baptist hath sent us unto thee; Art thou he that should come, or look we for another?" In that same hour Jesus cured many of their infirmities and plagues and evil spirits, and unto many that were blind, He gave sight. Then Jesus said unto John's disciples, "Go your way and tell John what things ye have seen and heard; how the blind do see, how the lame walk, the dead are raised, and to the poor the gospel is preached; And blessed is he who shall not find an occasion of stumbling in me." (See Jn 14:1-5)

JESUS SPEAKS OF When the messengers of John departed, Jesus began to speak unto the multitude concerning John. "What went ye out to see in the wilderness? A reed shaken by the wind? But what went ye out to see? A man clothed in soft raiment? Behold they who wear soft clothing and are gorgeously apparelled and live delicately are in kings' courts. But what went ye out to see? A prophet? Yea I say unto you, more than a prophet; For this is he of whom it is written, 'Behold I send my messenger before thy face who shall prepare the way before thee?' (Mal. 3:1) Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John until now the kingdom of heaven suffereth violence, and the violent take it by force. For the prophets and the law prophesied until John. And if you will receive it, this was Elijah which was to come. He that hath ears to hear, let him hear. But wherunto shall I liken this generation? It is like children sitting in the market, calling unto their fellows saying, We have piped for you and you have not danced; We have mourned for you and you have not lamented. John came neither eating nor drinking and they say he hath a devil. The Son of Man came eating and drinking and they say behold a man gluttonous and a winebibber, a friend of publicans and sinners. Wisdom is justified by her works."

CITIES REPROACHED BY Then began Jesus to reproach the cities wherein most of His mighty works were done because they repented not, saying, "Woe unto thee, Chorazin; Woe unto thee, Bethsaida for if the mighty works which were done in thee had been done in Tyre and Sidon (See Ezek 26:3,4) they would have

And Jesus said unto the woman, "Thy sins are forgiven" But they that sat at meat with Him began to say within themselves "Who is this that forgives sins also?" Jesus said to the woman, "Thy faith hath saved thee; go in peace." (See Isa. 56:6,7)

JESUS AND DISCIPLES GO ON SECOND CIRCUIT. Luke 8:1-3. And it came to pass that Jesus now went through every city and village preaching and showing the glad tidings of God and the twelve were with Him; And a certain woman who had been healed of evil spirits, and infirmities, called Mary Magdalene, out of whom Jesus had cast seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna and many others ministered unto Him of their substance. (Compare Lk 11:14-23)

CONTEST BETWEEN BEELZEBUB AND SPIRIT OF GOD. Mt. 12:22-37, Mark 3:20-30, Luke 11:14-23. And Jesus cometh into an house and the multitude cometh together again so that they could not so much as eat bread, and when His friends heard it they went out to rescue Him for they said "He is beside himself with overwork." Then they brought unto Him one possessed of a devil, blind and dumb, and Jesus healed him, insomuch that the man saw and spake. And all the multitude were amazed and said, "Is this not the Son of David?" But when the Pharisees and scribes which came from Jerusalem heard it, they said, "This man doeth cast out devils by Beelzebub the prince of devils." Knowing their thoughts he called them unto Him and spoke to them in parables.

"How can Satan cast out satan? If a kingdom be divided against itself, that kingdom cannot stand; And if a house be divided against itself the house will not be able to stand. And if Satan hath risen up against himself and is divided he cannot stand but hath an end." And if I, by Beelzebub, cast out devils, by whom do your children cast them out, therefore they shall be your judge. But if I cast out devils by the Spirit of God then the kingdom of God is come unto you.

"No man can enter into a house of a strong man and steal his goods unless he first bind the strong man, and then shall he spoil the house. But if I, by the Spirit of God, cast out devils, then is the kingdom of God come unto you. He that is not with me is against me and he that gathereth not with me scattereth abroad. Wherefore I say unto you; All manner of sin and blasphemy shall be forgiven unto men but the blasphemy against the Holy Spirit shall not be forgiven. Whosoever shall speak a word against the Son of Man, it shall be forgiven him, But whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world nor that which is to come.

"Either make the tree good and its fruit good or make the tree corrupt and its fruit corrupt for a tree is known by its fruits. O generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. The good man, out of the good treasures of the heart bringeth forth good things; The evil man out of his evil treasure bringeth forth evil things. I say unto you, every idle, (profane, and immoral and senseless) word that man shall speak he shall give an account in the day of judgment. For by their words shall they be justified, and by their words shall they be condemned."

THE SIGN OF JONAH OFFERED THE JEWS. Mt. 12:38-42... Luke 11:16-32.... Then certain of the scribes and Pharisees answered Him saying, "Master, we would see a miracle, (of proof) from thee." But Jesus answered and said unto them, "An evil and 'hypocritical' generation seeketh after a sign; and there shall no sign be given but the sign of Jonas the prophet; for as Jonas was three days and three nights in the belly of the sea monster so shall the Son of Man be three days and three nights in the heart of the earth."

"For even as Jonah became a sign unto Nineveh, (See book of Jonah), so shall the Son of Man be to this generation (See Jn. 2:5), The men of Nineveh shall stand up in judgment with this generation and shall condemn it for they repented at the preaching of Jonah, and behold a greater than Jonah is here. The queen of the south, (Sheba), shall rise in judgment of this generation and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; And behold a greater than Solomon is here."

PARABLE OF RETURN OF UNCLEAN SPIRIT. Matt. 12:43-45.... Luke 11:24-36.... "When the unclean spirit is gone out of a man he walketh through dry places seeking rest and findeth none; He saith, I will return unto mine house from hence I came out. And when he cometh, it is swept and in order. Then goeth he and taketh to him seven other spirits more wicked than himself and they enter in and dwell there and the last state of that man is worse than the first. (See 2 Pet. 2:21). And it came to pass that as He spoke these things, a certain woman of the audience lifted up her voice and said unto Him, "Blessed is the womb that bare thee and the paps which thou didst suck. "But He replied, "Yea, rather blessed are they that hear the words of God and keep them."

"No man when he hath lighted a candle putteth it in a secret place, neither under a bushel basket, but on a candle stick that they which come in may see the light. The light of the body is the eye; Therefore when thine eye is sound thine whole body shall be full of light; But when thine eye seeth evil thy whole body is full of darkness. Take heed thereof that the light that is in thee be not darkness. If thy whole body is full of light, having no part of darkness, the body shall be full of light as when the bright shining of the candle doth give the light."

WHO IS MY MOTHER? Mt. 12:46-50, Lk 8:19-21, Mk 3:31-35.... As Jesus was yet speaking to the multitude behold His mother and brothers stood by outside seeking to speak to Him. Someone said unto Him, "Behold, Thy mother and thy brothers stand outside seeking to speak to thee." But He answered and said unto them, "Who is my mother and my brothers?" He stretched forth His hand toward His disciples and said, "Behold my mother and my brothers; For whosoever shall hear the word of God and do the will of my Father who is in heaven he is my brother and my sister and my mother."

CHAPTER XIII

JESUS COUNSELS AND ADVISES GROUPS

WOES ARE GIVEN WHILE JESUS EATS WITH PUBLICANS. Luke 11:37-54.

As Jesus spake, a certain Pharisee asked Him to dine with him. Jesus went in and sat down at a banquet. But when the Pharisee saw Him he wondered that Jesus had not first washed before dinner, and the Lord said unto him, "Now do you Pharisees make clean the outside of the cup and the platter but your inward part is full of greed and selfishness. You foolish ones; did not He that made that which is within make that which is without also, But share those things which ye have and behold everything is clean unto you.

"But WOE unto you Pharisees for you give a tithe of mint and herb, and neglect justice and the love of God. These ought you to have done and not to leave the other undone.

"WOE unto you Pharisees for you love the best seats in the synagogues and salutations in the market places; WOE unto you for you are like graves which are not seen and men walk over them without knowing it. One of the lawyers answered and said to Jesus, "Master, with this saying you reproach us also." And Jesus said,

"WOE unto you lawyers of Holy writ for you load men with burdens grievous to bear and you yourselves do not touch the burdens with one of your little fingers. WOE unto you for you build the sepulchres of the prophets and your fathers killed them. So you become witness and consent to the deeds of your fathers, for they killed them and you build the tombs. Therefore the wisdom of God said, "I will send them prophets and apostles and some of them they shall slay and persecute, that the blood of all the prophets which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. (Chr. 24:20-22)

WOE unto you lawyers of holy writ for you have taken away the key of knowledge. You entered not in yourselves and them that entered in you hindered.

And as He said these things unto them, the scribes and Pharisees began to question Him with double questions and to provoke Him to speak many things, laying wait for Him and seeking to catch something out of His mouth that they might accuse Him.

ADVICE OF JESUS TO THE DISCIPLES. Luke 12:1-12.

In the meantime there were gathered together an innumerable multitude of people, insomuch that they trod one upon another. Jesus began to say unto His disciples, "First of all beware of the leaven of the Pharisees, (See Mt. 16:11,12) which is hypocrisy; For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore what you have spoken in darkness shall be heard in the light and that which you have spoken in the ear in the closet shall be proclaimed upon the housetops. And I say unto you my friends; Be not afraid of them that kill the body and after that have no more that they can do. But I will forewarn you whom you shall fear; Fear him, which after he hath killed hath power to cast into hell; Yea, I say unto you, fear him.

ADVICE OF JESUS TO THE MULTITUDE. Luke 12:13-21.... One of the company said unto Him, "Master, speak to my brother that he divide the inheritance with me." Jesus said unto him, "Man, who made me a judge or a divider over you?" and He said unto the people, "Take heed and beware of covetousness for a man's life consisteth not in the abundance of things which he possesseth." And he spake a parable unto them, saying:

The ground of a certain rich man brought forth plentifully, and he thought within himself saying; what shall I do? I have no room wherewith to store all my fruits. This I will do, I will pull down my barns and build bigger: And there will I store all my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years.; Take thine ease, eat, drink and be merry. But God said unto him, 'Thou fool, this night thy soul shall be required of thee; Then whose shall these things be which thou hast provided?' So is he that layeth up treasures for himself and is not rich toward God."

FEAR NOT LITTLE FLOCK. GOD WILL GIVE YOU KINGDOM. Luke 12:22-40.... Jesus, turning, said unto His disciples, "Therefore I say unto you, take no thought for your life what ye shall eat, neither for the body what ye shall put on; The life is more than meat and the body more than raiment. (See Mt. 4:4) Consider the ravens for they

neither sow nor reap neither do they have storehouses nor barns, and God feedeth them. How much more are you better than fowls? And which of you, by taking thought, can add one cubit to your stature? If then you are not able to do this, which is good, why take ye thought for the rest? Consider the lilies how they grow: They toil not neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these.

"If God so clothes the grass, which is today in the field and tomorrow is cast into the oven, how much more will he clothe you? O ye of little faith. Ask not what you shall eat nor what you shall drink, neither be you of doubtful mind; For all these things do the nations of the world seek after; And your Father knoweth that you have need of these things. But rather seek ye first the Kingdom of God and all these things shall be added unto you."

Fear not little flock, for it is your Father's good pleasure to give you the Kingdom. Sell what you have and give alms; Provide for yourselves bags which wax not old, a treasure in heaven that faileth not, where no thief can steal, neither doth rust corrode; For where your treasure is, there will your heart be also.

"Let your loins be girded about, (See Eph. 6:14) and your lights burning, and you yourselves like unto men that wait for the Lord, when he will return from the wedding. (See Mt. 25:1-13) for when he cometh and knocketh they may open to Him immediately. Blessed are those servants whom the Lord, when He cometh shall find watching; Verily I say unto you that he shall gird himself and make them to sit down to meat and will come forth and serve them. And if He shall come in the second watch, or come in the third, and find them so, blessed are those servants.

"And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken into. Be ye therefore ready also, for the Son of Man cometh in an hour when ye think not."

JESUS EXPLAINS TO PETER AND TO ALL. Lk 12: 41-59.

Then Peter said unto Jesus, "Lord, speakest thou this parable unto us or even for all?" And the Lord said, "Who then is that faithful and wise steward whom his Lord shall make ruler over the household to give them their portion of meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you, He will make him ruler over all that he hath.

But, and if that servant say in his heart, My lord delayeth his coming, and shall begin to beat the menservants and maidens, and to eat and drink and to be drunken; The lord of that servant will come in a day when he looketh not for him and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with unbelievers. And the servant which knew the Lord's will and prepared not himself, neither did according to his will shall be beaten with many stripes.

"But he that knew not and did not commit those things worthy of stripes shall be beaten with few stripes; For unto whomsoever much is given from them shall much be required; And to whom men have committed much, of him they will ask more. I am come to send fire on the earth and it is my desire that it be already kindled.

"But I have a baptism to be baptised with and am urged forward till it be accomplished. Suppose you that I am come to give you peace on earth? I tell you nay; But rather division. (See Mt. 10:34) For from henceforth there shall be five in one house divided, (by faith), three against two, and two against three. The father shall be divided against the son and the son against the father; the mother against the daughter and the mother-in-law against the daughter-in-law and the daughter-in-law against the mother-in-law.

"Jesus said unto the people, "When you see a cloud rise out of the west, you say there comes a shower, and so it is. When you see the south wind blow you say there will be heat and it cometh to pass. You hypocrites, you can discern the face of the sky and the earth but how is it that you do not recognize the signs of the times?" (See 1 Cor. 1:21-25)

"Why do you not judge for yourselves what is right? When thou goest with thine accuser to the magistrate, as you go with him give diligence that thou mayest be delivered from him, lest he hale thee to the judge and the judge deliver thee to the officer and the officer cast thee into prison. (See Heb. 3:7,8), I tell thee that thou shalt not come out thence until thou hast paid the uttermost farthing."

EXCEPT YOU REPENT YOU SHALL PERISH Luke 13:1-6.

Now there were some present who told Jesus of the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus said unto them, "Suppose you that these Galileans were sinners above all the Galileans because they suffered such things? I tell you Nay; But except you repent you shall all likewise perish.

PARABLE OF THE BARREN FIG TREE Luke 13:6-9.

Jesus spoke also this parable. A certain man had a fig tree planted in his vineyard. He came and sought fruit thereof and found none. Then said he unto the dresser of the vineyard. "These three years have I come seeking fruit from this tree and found none. Cut it down. Why cumbereth it the

ground? And the dresser answered and said unto him, "Lord, let it alone this year also till I shall dig about it and fertilize it, and if it bear fruit well, and if not then after that thou shalt cut it down." (See Isa. 5:1-14)

CHAPTER XIV

TEACHING THROUGH PARABLES

THE PARABLE OF THE GOOD SEED SOWING... Mt. 13:1-17 Mark 4:1-20 Luke 8:4-15....	The same day Jesus went out of the house and sat by the seaside and a great multitude were gathered unto Him so that He went into a ship and sat and the people stood on the shore; And He taught them many things in parables —
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"Behold a sower went forth to sow and it came to pass that as he sowed some seed fell by the wayside and the fowls of the air came and devoured it up. Some fell on stony ground where it had not much earth and it sprang up, but because it had no depth when the sun came up it was scorched and because it had no root it withered away. Some fell among thorns and the thorns grew up and choked it and it yielded no fruit. Other seed fell in good ground and sprang up and increased some thirty, some sixty and some and hundred fold." (See Gal 5:22,23)

His disciples came unto Him saying, "Why speakest thou in parables?" He answered, "Because it is given unto you to learn the mysteries of the Kingdom of Heaven but to them it is not given, thus all things are done in parables; That seeing they may see but not perceive, that hearing they may hear but not understand, lest at any time they should be converted, and their sins should be forgiven them. Do you not understand this parable? How then shall ye know all parables?"

Therefore spake He to them in parables: "Then was fulfilled the prophecy of Isaiah which said, 'By hearing you shall hear and shall not understand; and seeing you shall see and shall not perceive:' (Isa 6:9) For this people's heart is waxed dull and their ears are dull of hearing and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears and should understand with their hearts and should be converted and I should heal them. But blessed are your eyes for you see and your ears for they hear. Verily I say unto you that many prophets and righteous men have desired to see the things which you see and hear, and have not seen or heard them."

EXPLANATION GIVEN PARABLE OF SOWER. Mt. 13:18-23, Mk. 4:14-20, Lk. 8:11-18.	"Hear ye the explanation of the parable of the sower. The seed is the Word of God and the sower soweth the word, and these are they by the way where the word is sown, but when they have heard it, Satan cometh at once and taketh away the word that was sown in their hearts. And these are they likewise which were sown in stony ground, who when they had heard the word at once received it gladly, but having no root in themselves so endureth but for a time, afterward when affliction or persecution arise for the word's sake, they are offended. And these are they which are sown among thorns, such as hear the word, And the cares of this world and the deceitfulness of riches and the lust of other things entereth in and choke the word and it becomes unfruitful. And these are they which are sown in good ground; as hear the word and receive it and bring forth fruit, some thirty, some sixty, and some an hundred fold. Having heard the word they keep it and bring forth fruit with patience."
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PARABLE OF THE HIDDEN CANDLE. Matt. 13:24-30. Mark 4:26-29. . . . Another parable he translated unto them; "The Kingdom of Heaven is likened unto a man who sowed good seed in a field, but while men slept the enemy came, (See 2 Cor. 11:13), and sowed tares among the wheat and went away. But when the blade was sprung up and brought forth fruit then appeared the tares also.

So the servant of the household came and said unto the owner, 'Sir, didst thou not sow good seed in thy field? Whence then cometh these tares?' And the good man said unto him 'An enemy hath done this'. The servants questioned, 'Wilt thou that we go and gather up the tares?' But he replied, 'Nay, lest while you gather up the tares you root up also the wheat with them. Let both grow together till the harvest. Then I will say to the reapers, Gather ye together the tares and bind them into bundles and burn them, but gather the wheat into my barn'."

Jesus interpreted, "So is the Kingdom of God; As if a man should cast seed into the ground and should sleep and rise night and day and the seed should spring and grow up, he knowing not how, for the earth bringeth forth fruit of herself; First the blade, then the ear, after that the full ear of corn; But when the fruit is brought forth he putteth it to the sickle because the harvest time is come."

PARABLE OF THE MUSTARD SEED Matt. 13:31-32. Mark 4:30-32. . . . Another parable put He forth unto them saying, "How shall we compare it? The Kingdom of Heaven is like a grain of mustard seed, which when it is sown in the earth is less than all the seeds that be in the earth; But when it is sown it groweth up and becomes greater than all the herbs, shooting up great branches so that the fowls of the air may lodge under the shadows of it."

PARABLE OF LEAVEN HIDDEN IN THE MEAL Matt. 13:33. . . . Another parable spake He unto them; "The Kingdom of Heaven is like unto leaven (or yeast) which a woman took and hid in three measures of meal till the whole was leavened." (See 2 Peter 3:18)

PARABLES TO PEOPLE. TALK TO DISCIPLES. Mt. 13:34-35. Mk. 4:33-34. . . . All these things spake Jesus unto the multitude in parables. Without parables spake He not unto them. And when they were alone He expounded all to His disciples which fulfilled that prophesy saying, 'I will open my mouth in parables; I will utter things which have been kept in secret from the foundation of the world. (See Ps. 78:1-2)

WHEAT AND TARES EXPLAINED BY HIM Matt. 13:36-43. . . . Then Jesus sent the multitude away and went into a house and His disciples unto Him saying, "Declare unto us the parable of the tares of the field." Jesus answered and said unto them, "He that soweth the good seed is the Son of Man, (I Jn 3:8) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; (Jn 8:44) the harvest is the end of the world; and the reapers are the angels." (Rev. 14:15)

"As therefore the tares are gathered and burned in the fire; so shall it be at the end of the age. The Son of Man shall send forth his angels, and they shall gather out of the kingdom all things that offend and them which do iniquity.

And shall cast them into the fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

PARABLES OF THE “Again the kingdom of heaven is like unto a treasure
PEARL AND NET Mt. hid in a field, the which when a man hath found, he
13:44-53. . . . hideth, and for joy thereof goeth and selleth all that
he hath and buyeth that field.

“Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls; who when he has found one pearl of great price, went and sold all that he had and bought it.

“Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which when it was full they drew to shore, and sat down and gathered the good into vessels but cast the bad away.

“So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just. And shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth.”

Jesus said unto them, “Have ye understood all these things? They said unto Him, “Yea, Lord.” Then said He unto them, “Therefore every scribe (authority) which is instructed in the kingdom of heaven, is like unto a man that is an household which bringeth forth out of his treasure things new and old.”

And it came to pass that when Jesus had finished these parables He departed thence.

CHAPTER XV

POWER GOES OUT OF HIM

SON OF MAN HATH NO And it came to pass, that as they went in the way, a
PLACE. Mt. 8:18-23, Mk. certain scribe said unto Him, “Lord, I will follow thee
4:35-36, Lk. 9:57-62. . . . wheresoever thou goest.” And Jesus said unto him,
“Foxes have holes, and the birds of the air have nests,
but the Son of Man hath not where to lay his head.”

And a multitude followed them. One said unto Him, “Lord, suffer me first to go and bury my father.” But Jesus said unto him, “follow Me; and let the dead bury their dead.” And another said, “Lord, I will follow thee, but first let me go and bid them farewell which are at home at my house.” And Jesus said unto him, “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.” (Lk. 17:32)

JESUS STILL THE And the same day when evening was come He said
TEMPEST. Mk. 4:35-40, unto them “Let us pass over to the other side” (of the sea)
Lk. 8:22-25, Mt. And when they had sent away the multitude they took
8:23-27. . . . Him even as He was into the ship, And there were also with
him other little ships. And as they sailed He fell asleep and there came down a wind storm on the lake, and they were in danger, and the waves beat into the ship insomuch that it was covered by the waves, But He continued to sleep on the hinder part of the ship on a pillow; and His disciples came unto Him and awakened him crying, “Master carest thou not that we perish, Save us, Lord, or we do perish.”

And He arose and rebuked the wind and said unto the sea, "Peace, be still." And there was a great calm. And He said unto them, "Why are ye fearful? How is it that ye have no faith?" And they were exceedingly amazed and said one to another, "What manner of man is this that even the winds of the sea obey Him?" (See Mk 6:45-51)

HE HEALS WILD MAN OF TOMBS. Mt. 8:34, Mk. 5:1-21, Lk. 8:26-40. . . . And when He was come to the other side of the sea, into the country of Gadarenes, which is on the far shore of Galilee, when He came out of the ship, immediately there met Him out of the tombs a man with an unclean spirit, who had his dwelling place among the tombs of long time, and wore no clothes, neither abode in any house but the tombs. He was exceeding fierce so that no man might pass by the way. For he had been bound by fetters and chains and the fetters had been broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones. But when he saw Jesus afar off, he ran and fell down before him and worshiped Him and cried with a loud voice, "What have we to do with thee, thou Son of the most high God? I beseech thee, torment us not." For Jesus had said unto him, "Come out of him thou unclean spirit;" and Jesus asked him, "What is thy name?" The man answered and said, "My name is Legion for we are many." And they besought Him much that He would not command them to go out into the deep.

Now there was nigh unto the mountain a great herd of swine feeding; And all the devils besought Him saying, "If thou cast us out, suffer us to go into the herd of swine." And forthwith Jesus gave them leave and the unclean spirits went out of the man and entered into the swine, and the whole herd ran violently down a steep place into the sea. They were about two thousand and they choked in the sea; They that fed the swine fled into the city and told it and the people of the city went out to see what was done.

And behold the whole city came to see Jesus and to see him that had been possessed by devils. They saw Legion sitting clothed and in his right mind and they were afraid. And they that saw it told them what befell him that was possessed with the devil and also concerning the swine. The whole multitude of the country of Gadarene began to pray Him to depart out of their district.

When Jesus was come into a ship, he that had been possessed of the devil besought Him that he might go with Him, but Jesus refused to allow him but said unto him, "Go home to thy friends and tell what great things the Lord hath done for thee and hath had compassion on thee." But he departed and began to publish it in Decapolis what great things Jesus had done for him; And the people did marvel. And when Jesus returned again many people received Him gladly and gathered unto Him and He taught them on the sea shore.

JAIRUS ASKS JESUS HELP FOR DAUGHTER Mt. 9:18-19 Mk. 5:21-24 Lk. 8:41-42. . . . Now when Jesus had crossed over again into the other side a great multitude gathered together to welcome Him. And as he was by the sea behold there came one of the rulers of the synagogue, Jairus by name, and when he saw Jesus he fell at His feet and besought Him greatly saying, "My little daughter lieth at the point of death. I pray thee, come and lay thine hands upon her, (for he had one daughter about twelve years of age) that she might be healed and she shall live." Jesus went with him, also His disciples, and many people followed Him and crowded about Him.

WOMAN WHO TOUCHED JESUS WAS HEALED. Mk. 5:25-34, Lk. 8:43-48. A certain woman which had an issue of blood twelve years and had suffered many things of many physicians and had spent all that she had and was nothing bettered but rather grew worse; when she heard of Jesus she came into the crowd behind, and touched the hem of his garment, for she said, "If I but touch His garment I shall be made whole." And she touched the border of His garment and at once the fountain of her blood dried up and she felt in her body that she was healed of the plague.

Jesus, knowing in Himself, that virtue had gone out of Him, said, "Who touched me?" His disciples said unto Him, "Thou seest the multitude thronging thee and sayest thou, who touched me?" Jesus looked round about to see her that had done this thing. And when the woman saw that she was not hid she came trembling and fell down before Him and declared unto Him before all the people for what cause she had touched Him, and how she had been healed immediately. Jesus said unto her. "Daughter, be of good cheer. Thy faith hath made thee whole. Go in peace and be whole of the plague."

JAIRUS DAUGHTER DIES Mk. 5:35-40 Lk. 8:49. While Jesus spake there came one of the rulers of the synagogue who said, "Thy daughter is dead. Why troublest thou the master further?" And as soon as Jesus heard the word that was spoken, He said unto the ruler of the synagogue, "Be not afraid, only believe and she shall be made whole."

He suffered no man to follow Him save Peter and James and John. He cometh to the house of the ruler of the synagogue, and seeth the funeral minstrels and the people making noise and tumult and them that wept and wailed greatly, And He came in and said unto them, "Why make ye this ado and weep? The child is not dead but sleepeth;" And they laughed and jeered at Him.

DAUGHTER OF JAIRUS IS RAISED BY JESUS. Mt. 9:23-26, Mk. 5:40-43 Lk. 8:50-56. But when He had put them all out of the house, He took the father and mother of the child and them that were with Him and entered in where the child was lying. He took her by the hand and said unto her, "Damsel, I say unto thee arise." (See Jn. 11:25) And her spirit came again and she arose and walked immediately. And He commanded to give her food; Those present and her parents were astonished, He charged them that they should tell no man what was done.

MATTHEW HAS BANQUET FOR JESUS OF NAZARETH Mt. 9:10-13 Mk. 2:15-17 Luke 5:29-32. Matthew made Jesus a great feast in his own house and there were a great company of publicans, (officials) and others that sat down with Him. And His disciples were also with Him. When the scribes and Pharisees saw Him eat with publicans and sinners they said unto His disciples, "How is it that He eateth and drinketh with publicans and sinners?" When Jesus heard it He said unto them, "They that are well need not a physician but they that are sick. I came not to call the righteous but sinners to repentance. But go you and learn what that meaneth; I will have mercy and not sacrifice."

JESUS DEMANDS CHANGE OF HEART Luke 5:33-39 Mk. 2:18-22 Mt. 9:14-17. . . . Then came to Him, the disciples of John saying, "Why do we and the Pharisees fast often but thy disciples fast not?" Jesus answered, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom they cannot fast, but the day will come when the bridegroom shall be taken from them and then shall they fast."

And He spake a parable unto them: "No man taketh an unshrunk new cloth to patch an old garment lest the new tear the old and the piece that was taken out of the new garment does not match the old. No man putteth new wine into old wine skins else the new wine will burst the wineskins and be spilled and the bottles perish also. But new wine must be put into new wineskins lest both perish. No man having drunk old wine desireth new for he saith, the old is better."

JESUS HEALS BLIND, MAKES DUMB SPEAK. Matt. 9:27-34. . . . When Jesus departed thence, two blind men followed him shouting, "Thou Son of David, have mercy upon us." And when He had come into an house the blind men came to Him and Jesus said unto them, "Believe ye that I am able to do this?" They answered, "Yea Lord." Then he touched their eyes saying, "According to your faith be it unto you." Their eyes were opened and Jesus charged them saying, "See that no man know it." But when they were departed, spread abroad His fame throughout all that country. And as He and His disciples went away behold they brought to Him a dumb man possessed of a devil and when the devil was cast out, the dumb spake. And the crowd was bewildered and marveled saying, "It was never so seen in Israel." But the Pharisees said, "He casteth out devils through the prince of devils."

JESUS IS REJECTED AGAIN AT NAZARETH. Mt. 13:54-58, Mk. 6:1-6. . . . Now Jesus went forth from thence and came into His own country and His disciples followed Him. And when the Sabbath day was come He began to teach in the synagogue and many hearing Him were astonished, asking, "From whence hath this man this knowledge and power? What wisdom is this given unto Him and how does he do these mighty works wrought by His hands? Is not this the carpenter, the son of Mary and the brother of James and Joses and Juda and Simon? And are not His sisters here with us?" And they were offended by Him.

But Jesus said unto them, "A prophet is without honor in his own country and among his own kin and in his own house." (See Jn. 1:11) And there He could do no mighty works save that He laid His hands on a few sick folk and healed them and He was amazed because of their unbelief but went round about the village teaching. (See 1 Cor. 1:23)

JESUS' THIRD TRIP THROUGH GALILEE. Matt. 9:35-38. . . . Jesus went about the cities and villages teaching and preaching in their synagogues, telling them the gospel of the kingdom and healing every sickness and every disease among the people. But when He saw the crowded gatherings He was moved with compassion on them because they fainted and were scattered as sheep having no shepherd. Then

said He unto His disciples “The harvest truly is plenteous but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest.”

THE TWELVE CHARGED TO PREACH AND HEAL. Mt. 10:1-10 And when Jesus had called unto Him the twelve disciples He gave them power against unclean spirits to cast them out, and heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these:

The first —

- | | |
|-------------------------------|------------------------------------|
| Simon, who is called Peter | Matthew, the publican |
| Andrew, his brother | James, son of Alphaeus |
| James the son of Zebedee | Lebbaeus, surnamed Thaddaeus |
| John, his brother | Simon, the Canaanite |
| Philip, “who found Jesus” | Thomas, who doubted |
| Bartholomew, called Nathaniel | Judas Iscariot, “who betrayed Him” |

These twelve Jesus sent forth and commanded them saying, “Go ye not into the way of the heathen and enter not into the cities of the Samaritans but go and concentrate on the lost sheep of the house of Israel. And as ye go, preach saying, ‘the Kingdom of heaven is at hand; Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely you have received, freely give. Provide neither gold nor silver nor brass in your purse nor even a bag for your journey, neither two coats, neither shoes nor yet staves; for the workman is worthy of his provisions.”

MISSION OF THE TWELVE APOSTLES. Mt. 10:11-42, Mark 6:7-13, Luke 9:1-6. . . . “And into whatsoever city or town you shall enter inquire who is in it, who is worthy and there abide till ye go thence; And when ye come into an house, salute it. And if the house be worthy let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you nor hear your words when you depart out of that house or city, shake off the very dust from your feet for a testimony against them.

“Verily I say unto you; It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. Behold, I send you forth as sheep in the midst of wolves. Beware of men, for they will deliver you up to the councils and they will scourge you in their synagogues; And you shall be brought before governors and kings for my sake. You will therefore be a testimony against them and the gentiles. But when they deliver you up, take no thought how or what you shall speak, for it shall be given you in that same hour what you shall speak.” (See Acts 4:8)

—“For it is not you that speak but the Spirit of your Father which speaketh in you. The brother shall deliver up his brother to death, and the father the child, and children shall rise up against their parents and cause them to be put to death. And you shall be hated of all men for my name’s sake; But he that endureth to the end shall be saved. When they persecute you in this city, flee to another; for verily I say unto you, you shall not have gone over the cities of Israel till the Son of Man be come.” (See Mt. 24:32-42)

“The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

“Fear them not therefore; for there is nothing covered that shall not be revealed; and hid that shall not be known. What I tell you in darkness, that speak you in the light; and what you hear in the ear, that speak you upon the housetops. And fear not them which kill the body but are not able to kill the soul; But rather fear him which is able to destroy both soul and body in hell.

“Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered. Fear not therefore; you are more valuable than many sparrows.

“Whosoever therefore shall confess me before men him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

“Think not that I am come to send peace on earth; I am come not to send peace but division; (See Lk. 12:57) For my coming shall set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall have hostility from those of his own household.

“He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. And he that taketh not up his cross and followeth after me is not worthy of me.”

“He that receiveth you receiveth me; and he that receiveth me receiveth Him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward; And he that receiveth a righteous man shall receive a righteous man’s reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”

And it came to pass that when Jesus had made an end of commanding his twelve disciples, he departed thence to preach in the cities. And the disciples went out and preached that men should repent; And they cast out many devils, and anointed with oil many that were sick and healed them. (Matt. 11:1)

THE CRUEL DEATH OF JOHN THE BAPTIST. Mt. 14:6-12, Mk. 6:21-29. . . . And when a convenient day was come, that Herod, on his birthday made supper to his lord, high captains and chief estates of Galilee. And when the daughter of Herodias came in and danced and pleased Herod and them that sat with him, the king said unto the damsel; “Ask whatever thou wilt and I will give it thee, unto the half of my kingdom.” And she went forth and said unto her mother “What shall I ask?” and her mother said, “The head of John the Baptist, on a charger.”

And she came in straightway with haste and said unto the king, "I will that you give me on a charger, the head of John the Baptist." And the king was exceedingly sorry; yet for his oath's sake and for the sake of them which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought. And the soldier went and beheaded John in prison; And he brought his head on a charger and give it to the damsel; and the damsel gave it to her mother.

And when John's disciples heard of it, they came and took up the corpse and laid it in a tomb, and went and told Jesus. And when Jesus heard it he departed from that place.

HEROD HEARS OF JESUS AND FEARS. Mk. 6:14-16, Luke 9:7-9. Now Herod the tetrarch heard of all that was done by Jesus; and he was perplexed, because that it was said by some that John was risen from the dead; And by some that Elijah had appeared; and by others that one of the old prophets was risen again. But Herod said, "John have I beheaded; but who is this of whom I hear such things?" and he desired to see Jesus.

TWELVE DISCIPLES RETURN AND REPORT. Mk. 6:30-33, Mt. 14:13, Lk. 9:10. And when the apostles gathered themselves together unto Jesus and told Him all things, both what they had done and what they had taught, Jesus said unto them, "come you yourselves apart and rest awhile, for there are many people coming and going." And the disciples had no leisure so much as to eat. And they went aside privately into a desert place near the city of Bethsaida.

FEEDING OF THE FIVE THOUSAND. Mk. 6:30-44, Mt. 14:13-21, Lk. 9:10-17, John 6:1-14. . . . s, And when the people s compassion toward them because they were as sheep not having a shepherd, and He began to teach them many things, and to hear their sick.

And when the day was not far spent, his disciples came unto Him and said, "This is a desert place and now the time is far past; Send them away that they may go into the villages and buy themselves bread, for they have nothing to eat."

Jesus answered and said unto them, "They need not depart, Give you them to eat." Philip answered Him. "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little." One of the disciples, Andrew, Simon Peter's brother, said unto Jesus, "There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?" And He said "Bring them hither to me."

And Jesus said, "Make the men sit down." Now there was much grass in the place so that the men sat down in numbers about five thousand men, beside women and children. And when Jesus had taken the five loaves and the two fishes He looked up to heaven, and blessed and break the loaves and gave them to his disciples to set before the people; and the two fishes divided He among them all.

When they did eat and were filled, Jesus said unto his disciples, "Gather up the fragments that remain, that nothing be lost." Therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them which had eaten. (Compare Numbers 11:10-15)

And these men, when they had seen this miracle, that Jesus did, said, "This is of a truth that Prophet which should come into the world."

JESUS AND PETER WALK ON THE WATER. Mt. 14:22-33, Mk. 6:45-52, Jn. 6:15-21. When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into the mountain himself alone to pray. And when even was come, his disciples went down to the sea. They entered into a ship and went over the sea toward Capernaum, and it was now dark and Jesus was not come unto them. And the sea arose by reason of a great wind that blew; the ship was now in the midst of the sea, tossed with the waves, for the wind was contrary.

So when they had rowed about five and twenty or thirty furlongs, they saw Jesus walking on the sea and drawing nigh unto the ship. They were afraid and they were troubled saying, "this is a spirit," and they cried out with fear.

But straightway Jesus spake unto them, saying, "Be of good cheer. It is I, be not afraid." And Peter answered Him and said, "If it be thou, bid me come unto thee on the water." And Jesus said, "Come." And when Peter was come down out of the ship, he walked on the water to go to Jesus; But when he saw the wind boistrous, he was afraid and began to sink. He cried, saying, "Lord, save me." And immediately Jesus stretched forth his hand and caught him and said unto Peter, "O thou of little faith, wherefore didst thou doubt?"

And when they were come into the ship, they gladly received Him: And the wind ceased and they that were in the ship came and worshipped Him saying, "Of a truth, thou art the Son of God."

HEALED BY THE TOUCH OF HIS GARMENTS. Mt. 14:34-36, Mk. 6:53-56. And when they had passed over the sea, they came unto the land of Gennesaret, and drew to the shore; And when they were come out of the ship straightway, (the people), knew Him; And they ran through the whole region round about, and they began to carry about in beds those that were sick, and they brought them unto Him; and whithersoever He entered a village or city or country, they laid the sick in the streets, and besought Him if they might touch, as it were, but the hem of his garment. *And as many as touched Him were made whole.*

MULTITUDES FOLLOW JESUS TO CAPERNAUM. Jn. 6:22-24. The day following, when the people which stood on the other side of the sea saw that there was none other boat save the one whereinto His disciples had entered, and that Jesus went not with his disciples into the boat, but that His disciples were gone away alone, (howbeit there came other boats from Tiberius, nigh unto the place where they did eat bread) they also took shipping, and came to Capernaum.

JESUS PREACHES IN CAPERNAUM. John 6:25-32. And when they found Him on the other side of the sea they said unto Him, "Rabbi, whence comest thou hither?" Jesus answered them, "Verily, verily I say unto you: You seek me, not because you saw the miracle but because you did eat of the loaves and were filled. Labor not for that which perishes but for that which endureth into everlasting life, which the Son of Man shall give unto you; For Him hath God the Father endorsed." Then said they unto Him, "What shall we do that we might work the works of God?" Jesus answered them, "This is the work of God, that you believe on Him whom God hath sent."

As a result of this statement the Pharisees said unto Him, "What sign, (proof) showest thou that we may see and believe thee? Show us a sign now. Our fathers did eat manna in the dessert, as it is written, He gave them bread from heaven to eat." Then Jesus said unto them, "Verily, verily I say unto you, Moses gave them not that bread; but my Father giveth you the true bread from heaven."

BREAD OF GOD THE TRUE BREAD GIVEN YOU FROM HEAVEN. John 6:33-51. —"For the bread of God is that which came down from heaven and giveth life unto the world." Then said they unto Him, "Lord, evermore give us this bread." Jesus answered them, "I AM the Bread of Life. He

that cometh unto me shall never hunger and he that believeth on me shall never thirst: But I say unto you that you also have seen me and believe not. All that the Father hath given unto me shall come unto me and he that cometh unto me I will in no wise cast out: For I came down from heaven not to do mine own will but the will of Him that sent me: And this is the Father's will, who hath sent me, that of all those given me I shall lose none, but shall raise them up at the last day. And this is the will of Him that sent me.

—"And everyone which seeth the son and believeth on Him may have everlasting life and I will raise him up at the last day." The Jews then murmured, (argued and complained) at Him because He said, 'I am the bread which came down from heaven.' (See Jude 16)

They kept criticizing, "Is not this Jesus the son of Joseph, whose father and mother we know and how is it that He saith, I came down from heaven?" Jesus therefore answered and said unto them, "Murmur not among yourselves. No man can come to me except the father who sent me draw him; and I will raise him up at the last day. It is written in the prophets — 'And they shall be all taught of God. (Isa. 53:13) Every man therefore who hath heard and learned therefore of the father cometh unto me; Not that any man hath seen the father save He which is of God, He hath seen the father. Verily, verily I say unto you: He that believeth on me hath everlasting life. I AM the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever and the bread that I will give is my flesh which I will give for the life of the world."

HOW CAN HE GIVE HIS FLESH TO EAT. John 6:52-65. The Jews therefore strove among themselves, saying, "How can this man give us His flesh to eat?" Then Jesus answered them, "Except you eat of the flesh of the Son of Man and drink His blood you have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; And I will raise him up at the last day: For my flesh is meat indeed and my blood is drink indeed.

—“He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me and I live by the father so he that eateth me shall live by me. This is the bread which came down from heaven; not as your fathers did eat manna and are dead; He that eateth of this bread shall live forever.” These things said He in the synagogue as He taught in Capernaum.

Many therefore of His disciples when they heard this said, “This is a difficult saying, who can understand it?” When Jesus knew in himself that His disciples argued about it He said unto them, “Does this offend you? And what if you shall see the Son of Man ascending where He was before? It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you they are spirit and they are life. But there are some among you that believe not.” For Jesus knew from the beginning who they were who believe not and who should betray Him. And He said, “Therefore I said unto you that no man can come unto me except it were given him of the Father.”

PETER'S
CONFESSION.
Jn. 6:66-71....

From this time many of his followers went back and walked no more with Him. Then said Jesus unto the twelve, “Will you also go away?” Simon Peter answered Him, “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God. Jesus answered them, “Have not I chosen you and one of you is a devil?” He spake of Judas Iscariot the son of Simon, for he it was who should betray Him, being one of the twelve.

DISCOURSE OF UNWASHED HANDS. Mt. 15:1-9, Mk. 7:1-23, Jn. 7:1....

After these things, Jesus walked in Galilee; for He would not walk in Judaea because the Jews sought to kill Him.

And there were gathered together unto Jesus the Pharisees and certain of the scribes which had come from Jerusalem and had seen that some of His disciples ate their bread with defiled, that is, unwashed hands, and they found fault. For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they came from the market except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels and tables.

Then the Pharisees and scribes asked Him, “Why walk not thy disciples according to the tradition of the elders but eat bread with unwashed hands?” Jesus answered and said unto them, “Well hath Isaiah prophesied of you hypocrites, as it is written ‘This people honoreth me with their lips, but their heart is far from me.’ Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the traditions of men, as the washing of pots and cups and many other such like things ye do.”

And He said unto them, “Full well ye reject the commandment of God, that ye may keep your own traditions. For Moses said, ‘Honor thy father and mother; and whoso curseth father or mother, let him die the death’ but ye say ‘If a man shall say to his father or mother It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by Me, he shall be free.’ And you suffer him no more to do ought for his father or mother.

“Ye hypocrites, well did Isaiah prophesy of you saying, This people draweth nigh with their mouth and honoreth me with their lips but their heart is far from me. But in vain do they worship me teaching the commandments of men instead of the doctrines of God. Thus do you make the word of God of none effect through your traditions and many such things you do.” (Mt. 15:7)

WHAT DEFILES A MAN? Jesus called the multitude and said unto them, “Hear Mt. 15:10-14, Mk. 7:14-17..... and understand; not that which goeth into the mouth defileth man, but that which cometh out of the mouth, this defileth man.” Then came his disciples and said unto Him, “Knowest thou that the Pharisees were offended after they heard this saying?” But Jesus answered and said, “Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone. They be blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch.”

JESUS EXPLAINS PARABLE TO DISCIPLES. And when Jesus had entered into the house, His disciples asked Him concerning the parable, spoken Mt. 15:13-20, Mk. 7:17-23..... outside, and He said unto them, “Are you without understanding also? Do you not know that whatsoever goes into the mouth passes into the stomach and out of the body later? But the words which come out of a man’s mouth, come from his heart and mind, and it is his words which defile him and make him unclean.

For from out of the heart proceedeth evil thoughts, adulteries, fornications, murderings, thefts, covetousness, wickedness, deceit, lasciviousness, the evil eye, pride, foolishness, blasphemy and all these evil things; These coming from within defile him.

JESUS GOES TO TYRE AND SIDON. From thence Jesus arose and went into the borders of Mk. 7:24-30, Tyre and Sidon and entered into an house, and would Mt. 15:21-28..... have no man know it. But a certain woman, a Greek, Syrophoenician by nation, whose daughter had an unclean spirit, heard of Him and came and fell at His feet, and cried saying, “Have mercy on me, Lord. Thou Son of David, my daughter is grievously vexed of a devil.” But he answered her not a word. His disciples besought Him saying, “Lord, send her away for she cryeth after us” and He answered them saying, “I am sent but to the lost sheep of the house of Israel.” Then came she saying “Lord, help me.” But He answered her saying, “Let the children first be filled for it is not meat to take the children’s bread and cast it unto the dogs.”

And she answered and said unto Him, “Yea, Lord, Yet the dogs under the table eat of the children’s crumbs.” And He said unto her, “For this saying, go thy way; The devil is gone out of thy daughter.” And when she was come to her house, she found the devil gone out of her daughter as she lay upon her bed.

JESUS RETURNS TO GALILEE. And Jesus departed from the coasts of Tyre and Sidon Mk. 7:31, Mt. 15:30-31..... and came unto the sea of Galilee, through the midst of the coast of Decapolis. And a great multitude came unto Him, having with them those that are lame, blind, dumb and maimed, and many others; And they cast them down at Jesus’ feet, and He healed them; Insomuch that the multitude wondered when they saw the dumb speak, the maimed to be whole, the lame to walk and the blind to see; And they glorified the God of Israel.

JESUS HEALS ALL WHO COME TO HIM. Mk. 7:32-37. And they bring unto Him one that was deaf, and had an impediment of speech, and they besought Him to put His hands upon him. Jesus took him aside from the multitude and put His fingers into his ears and spat and touched his tongue; And looking to heaven He sighed and said unto him, Ephphaha, (that is) "Be opened." And straightway his ears were opened and the string of his tongue was loosed and he spake plain.

JESUS FEEDS THE FOUR THOUSAND. Mk. 8:1-10, Mt. 15:32-39. In those days again the multitude, being very great, and having nothing to eat, Jesus called His disciples unto Him and said unto them, "I have compassion on the multitude, because they have now been with me three days, and have nothing left to eat. And if I send them away fasting to their own homes they will faint by the way, for many of them have come far.

And Jesus charged them that they should tell no man; But the more He charged them, so much the more they published it; And they were beyond measure, astonished, saying, "He has done all these things well. He maketh both the deaf to hear and the dumb to speak."

And His disciples answered Him; "Whence should we have so much bread as to fill so great a multitude?" And Jesus said unto them, "How many loaves have you?" And they answered, "Seven." And Jesus commanded the people to sit down on the ground and He took the seven loaves and gave thanks and break them; and the disciples did set them before the people.

And they had a few small fishes; and He blessed and commanded to set them before the people also; so they did eat and were filled, and they took up the broken meat that was left over, seven baskets full. They that had eaten were about four thousand, and Jesus sent them away.

Straightway, Jesus entered into a ship with His disciples and came into the parts of Magdale (or Delmanutha).

THE PHARISEES ASK FOR A SIGN. Mt. 16:1-4, Mk. 8:11-13. The Pharisees, with the Sadducees, came tempting, and desired that Jesus would show them a sign from heaven. Jesus answered and said unto them, "When it is evening, you say 'It will be fair weather' for the sky is red; and in the morning 'It will be foul weather today' for the sky is red and lowering. O you hypocrites, you can discern the face of the sky but cannot discern the signs of the times.

"A wicked and adulterous generation seeketh after a sign; There shall no sign be given it, but the sign of the prophet Jonas." And Jesus left them and departed.

BEWARE OF THE LEAVEN OF THE PHARISEES. Mt. 16:5-12, Mk. 8:14-21. And when His disciples came to the other side, they had forgotten to take bread, neither had they, in the ship with them, more than one loaf. And Jesus said unto them, "Take heed, Beware of the leaven of the Pharisees; Beware of the leaven of the Sadducees and

the leaven of Herod.” And they reasoned among themselves, saying, “Is it because we have no bread?” Which, when Jesus perceived He said unto them, “O you of little faith; why reason you among yourselves because you have brought no bread. Perceive you not nor understand? Are your hearts yet hardened?”

“Do you not understand; Neither remember the five loaves and the five thousand? Nor how many baskets full of fragments you took up; Neither the seven loaves and the four thousand? How many baskets full of fragments took you up?” And they answered, “Seven.”

Jesus said, “How is it that you do not understand that I spake it to you, not concerning bread, but that you should beware of the teachings of the Pharisees and the Saducees.” Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Saducees.

BLIND MEN SEE TREES WALKING. Mk. 8:22-26. . . . Jesus cometh to Bethsaida; and they bring a blind man unto Him and besought Him to touch him. Jesus took the blind man by the hand and led him out of town, and when He had put spittle on his eyes and His hands upon him, Jesus asked him if he could see. The man looked up and said, “I see man as trees walking.” After that Jesus put His hands upon the man’s eyes and made him look up and he was restored and saw every man clearly. Jesus sent him away to his house saying, “Neither go into the town nor tell any man in the town.”

PETER’S CONFESSION, JESUS IN THE CHRIST. Mt. 16:13-19, Mk. 8:27-30. . . . When Jesus came into the coasts of Ceasarea Phillippi, by the sea he went alone and praying, but his disciples were with him. Jesus asked them saying, “Whom do men say that I the Son of Man am?” They answered Him, “Some say Elijah, others Jeremiah, or one of the prophets risen again.” Jesus then said unto them, “Whom say you that I am?” Simon Peter answered saying, “Thou art the Christ, the Son of the living God.”

Jesus answered him, “Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven; And I say unto you that thou art Peter? (‘petros’, a small stone), and upon this rock, (a foundation stone); (upon this statement by men of faith like you) I will build my church and the gates of hell shall not prevail against it.

“I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.” Then charged He His disciples that they should tell no man that He was the Christ.

JESUS FORETELLS HIS DEATH AND RESURRECTION. Mt. 16:21-24, Mk. 8:32-34, Luke 9:22-27. . . . From that time forth Jesus began to show unto His disciples that the Son of man must suffer many things of the elders, the chief priests and scribes and be killed and be raised the third day. Then Peter took Jesus and began to rebuke Him saying, “Be it far from thee Lord; This shall not be unto thee.” But Jesus turned about and looking at His disciples rebuked Peter saying, “Get thee hence, Satan, for thou savourest not, (you speak not with the quality of God) of the things of God but the reasoning of man.” (See Mt. 6:13)

When He had called the people unto Him and His disciples also, He said unto them, “Whosoever will come after me let him deny himself and take up his cross and follow me.”

TO SAVE YOUR LIFE YOU MUST LOSE IT. Matt. 16:25-28, Mark 8:35-38, Luke 9:24-27.... "Whosoever shall save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall find it; For what shall it profit a man if he shall gain the world and lose his own soul? What shall a man give in exchange for his soul? Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him shall also the Son of Man be ashamed when He cometh into the glory of His Father with the holy angels. And He shall reward every man according to his work. (This is the work of God that ye believe on Him whom God hath sent. (Jn. 6:29) (see Jn. 2:17-18). "Verily I say unto you, There be some standing here who shall not taste of death till they have seen the Kingdom of God come with power." (Kingdom of God came with power on Pentecost. See Acts 2:1-6, 40, 41)

CHAPTER XVI

JESUS REVEALS HIMSELF

THE TRANSFIGURATION, 'NO MAN SAVE JESUS'. Mt. 17:1-9, Mk. 9:2-10, Luke 9:28-36.... It came to pass after six days that Jesus took Peter, James, and John and went up into a mountain to pray apart by themselves, and He was transfigured before them.

As He prayed, the fashion of His countenance was altered and His face did shine as the sun and His raiment was white as light, and glistening.

And behold there appeared with Him two men which were Moses and Elijah and they were talking with Jesus and spake of His death which He would accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep and when they were awake they saw His glory and the two men that stood with Him. And it came to pass that Peter said unto Jesus, "Master, it is good for us to be here; Let us make three shelters: one for Thee, one for Moses and one for Elijah."

While Peter yet spake behold a bright cloud overshadowed them, and a voice out of the cloud which said, "This is my beloved Son in whom I am well pleased; Listen to Him (only)" And when the disciples heard it, they fell on their faces and were very much afraid; And when they had lifted up their eyes, Jesus came and touched them, and when they looked around about they saw no man save Jesus only, with themselves.

As they came down from the mountain He charged them that they should tell no man what things they had seen till the Son of Man was risen from the dead. And they kept his saying within themselves questioning one with another what the rising from the dead should mean.

ELIJAH IS COME AND CHRIST MUST SUFFER. Mt. 17:10-13, Mk. 9:14.... The disciples asked Jesus saying, "Why then do the scribes say that Elijah must first come?" Jesus answered them, "Elijah truly must first come and prepare His way; But I say unto you that Elijah is come already and they knew him not, but have done unto him whatsoever they chose. Likewise shall also the Son of Man suffer of them." Then the disciples understood that He spake unto them of John the Baptist. (See Mt. 4:10)

DISCIPLES FAILED IN
HEALING: JESUS HEALS.
Mt. 17:14-21, Mk. 9:14-29,
Lk. 9:37-42. . . .

Now when Jesus came to His disciples He saw a great multitude about them and the scribes were criticizing them questioningly; And the people, when they beheld Jesus coming were greatly amazed and they ran and saluted Him. He asked the scribes "Why do you pour questions on them?" And one of the multitude said, "Master I have brought unto thee my son, mine only son which hath a dumb spirit and when it taketh him it teareth him; He foameth and gnasheth with his teeth and he pineth away. And I brought him to thy disciples and besought them to cast him out but they could not. Often he falleth into the fire and into the water." Jesus said unto them, "O ye faithless generation, how long shall I be with you? (in person) Bring him hither to me."

As the dumb and palsied man was coming, the devil threw him down and tare him, but they brought him to Jesus; And Jesus asked the father, "How long is it since this came upon him?" The father answered, "As of a child. But if thou canst do any thing, have compassion on us and help us." Jesus said, "If thou canst believe all things are possible to him that believeth." And at once the father of the child cried out saying with tears, "Lord I believe; Help thou mine unbelief."

When Jesus saw the people running together to see the miracle he rebuked the foul spirit immediately, saying unto him, "Thou dumb and deaf spirit, I charge thee to come out of him and enter into him no more." The spirit cried out, tare him and departed but left him as dead inasmuch as they all said, "He is dead." But Jesus took him by the hand and lifted him up and he arose. And when Jesus was coming into the house, His disciples asked Him privately, "Why could we not cast him out?" Jesus said unto them, "Because of your unbelief, for verily I say unto you, If you have faith as of a grain of mustard seed, you shall say unto this mountain remove hence to yonder place and it shall remove, for nothing shall be impossible unto you; Howbeit; this kind goes not out but by prayer and fasting."

SON OF MAN TO BE
BETRAYED TO MEN. Mk.
9:30-32, Luke 9:43-45. . . .

They departed thence and passed through Galilee and abode in Galilee and He would not that any man should know it. And the disciples continued to be amazed at the mighty works of God and wondered everyman at the things which Jesus did and He said unto them, "Let this saying sink into your ears; For the Son of Man shall be delivered into the hands of men and they shall kill Him; And after He is killed, He shall rise the third day." But they understood not the saying and they were afraid to ask Him. (See Mt. 16:21)

TRIBUTE MONEY FOUND
IN THE FISH'S MOUTH.
Matthew 17:24-27. . . .

And when they were come to Capernaum, the collectors of the half shekel temple tax, (See Exod. 30:13) came to Peter and said, "Does not your master pay temple tribute?" Peter answered "Yes." And when he had come into the house Jesus perceived what he had said and said unto Him, "What thinkest thou, Simon, Of whom do the kings of the earth take custom or tribute, of the sons or of strangers?" Peter replied, "Of strangers." Jesus said unto him, "Then the sons are free; Notwithstanding lest we should offend them, go thou to the sea and cast a hook and take up the fish that first come up and when thou hast opened his mouth thou shalt find a piece of money; That take and give unto them for thee and me."

CHILDLIKE HUMILITY And as they came to Capernaum there arose arguments
TEST OF GREATNESS. among them as to which of them should be greatest?
Mk. 9:33-42, Mt. 18:1-6, And when they entered the house Jesus asked them,
Lk. 9:46-48. . . . “What was it that you disputed among yourselves on
the way?” But they held their peace. Jesus sat down

and called the twelve unto Him and said, “If any man desire to be first, the same shall be last and the servant of all.” Jesus took a child and sat him in the midst of them and when He had taken him up in His arms He said unto them, “Except you turn about and are like little children, you cannot enter into the kingdom of heaven. Whosoever shall humble himself as this child, the same is great in the kingdom of heaven.” (See Isa. 57:15) “And whosoever shall receive one child in my name receiveth me, and whosoever receiveth me receiveth him that sent me.” “For he that is least among you the same shall be great.”

“And whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone be hanged about his neck and he were cast into the sea.”

WOE BECAUSE OF MANY “Woe unto the world because that offenses come but
OFFENSES. Matt. 18:6-9, woe to that man by whom the offense cometh.
Mark 9:42-49. . . . Wherefore if thy hand or thy foot cause thee to sin
cut it off and cast it from thee for it is better for thee
to enter into life maimed rather than have two hands
or two feet which cause thee to be cast into the everlasting fire that shall not be quenched where the worm dieth not nor the fire is not quenched.

“If thine eye cause thee to sin, pluck it out; It is better for thee to enter into the kingdom of God with one eye than having two be cast into hell fire. For every one shall be salted with fire and every sacrifice shall be salted with salt. Salt is good, but if the salt shall have lost its saltiness how can you season with it? Have salt within your selves and have peace with one another.”

CHAPTER XVII

THE KINGDOM MESSAGE SPREADS

SECOND PARABLE OF Then drew unto Him all the publicans and sinners to
THE LOST SHEEP. hear Him, and He spake this parable unto them saying,
Matthew 18:11-14, Luke “The Son of Man is come to save that which is lost.
15:1-7. . . . What man of you having an hundred sheep if he lose
one of them does not leave the ninety and nine in the
wilderness and go after that which is lost until he find it? And when he shall have found it he layeth it on his shoulder rejoicing; And when he cometh home he calleth together his friends and neighbors saying unto them, ‘Rejoice with me for I have found my sheep that was lost..’ I say unto you that, likewise, joy shall be in heaven over one sinner that repenteth more than over the ninety and nine just persons which need no repentance.”

IF THY BROTHER SIN “Moreover, if thy brother shall sin against thee go and
AGAINST THEE. Matthew tell him his fault between thee and him alone; If he
18:15-20. . . . shall hear thee thou shalt gain thy brother, but if he
will not hear thee take with thee one or two more
that in the mouth of two witnesses every word may be
established; And if he shall neglect to hear thee, then tell it unto the church; But if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

“Verily I say unto you, whatsoever you shall bind on earth shall be bound in heaven and whatsoever you shall loose on earth shall be loosed in heaven. Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done of them by my Father who is in heaven; For where two or three are gathered together in my name, there am I in the midst of them.”

THE PARABLE OF THE
UNMERCIFUL SERVANT.
Matthew 18:21-35.....

Then came Peter to Jesus and said, “Lord, How often shall my brother sin against me and I forgive him? Till seven times?” Jesus answered him, “I say unto you; Not until seven times but until seventy times seven, therefore is the kingdom of heaven likened unto a certain king who would take account of his servants; And when he had begun to reckon, one was brought unto him who owed him ten thousand talents, but forasmuch as he had nothing to pay, his lord commanded him to be sold and his wife and children and all he had and payment be made.

“The fellow servant fell down at his feet and besought him saying, Have patience with me and I will pay thee all. But he would not, but went and cast him into prison till he should pay the debt. So when the fellowservants saw what he had done they were distressed and came and told it unto the lord, of all that was done. Then the lord, after that he had called him, said unto him, ‘Oh thou wicked and ungrateful servant, shouldst thou also not have had compassion? I forgave all that debt because thou desired it of me. Thou shouldst have had pity even as I had pity on thee.’ The lord was angry and delivered him unto the jailers till he should pay all that was due him.

“So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their offenses.”

THE SEVENTY ARE SENT
TO PREACH. Luke
10:1-16.....

After these things the Lord appointed seventy others also and sent them two and two before His face into every city and place whither He himself would come. Therefore said He unto them, “The harvest truly is plenteous but the laborers are few; Pray you therefore the lord of the harvest that he should send forth laborers into the harvest.

“Go your way; Behold I send you forth as lambs among wolves. Carry neither purse nor bag nor shoes and tarry not by the way. And into whatsoever house you enter, first say Peace be to this house; And if the Son of Peace be there your peace shall rest upon it. If not it shall return again to you. And in the same house remain eating and drinking such things as they serve you for the laborer is worthy of his hire. Go not from house to house. (See Mt. 10:5-24)

“And into whatsoever city you enter and they receive you, eat such things as are set before you; Heal the sick that are therein and bless them saying, The kingdom of God is come nigh unto thee. But into whatsoever city ye enter and they receive ye not, go your way out into the street and say, Even the very dust of your city which cleaves unto me we do wipe off against you; Notwithstanding be ye sure of this that the kingdom of God is come nigh unto you. (See Acts 18:60)

“But I say unto you that it shall be more tolerable in that day for Sodom than for that city. Woe unto thee, Chorazin; Woe unto you, Bethsaida, for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes; But it shall be more tolerable for Tyre and Sidon the day of judgment than for you.

“And thou, Capernaum, which are exalted to heaven, shalt be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me; and despiseth Him that sent me.”

JESUS DEPARTS FROM GALILEE. Luke 9:51-63, Matt. 19:1-2. And it came to pass when the days were well nigh come that He should be received up He steadfastly set His face to go to Jerusalem and sent messengers before His face; And they went and entered into the village of the Samaritans and made ready for Him, but the Samaritans did not receive Him because it was obvious he intended to go on to Jerusalem. And when his disciples James and John saw this they said, “Lord wilt thou that we bid fire to come down from heaven and consume them, even as Elijah did?”

But He turned and rebuked them saying, “Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men’s lives but to save them.” And they went to another village. And it came to pass that as they went on their way, a certain man said unto Him, “Lord I will follow thee wheresoever thou goest.” Jesus said unto him, “Foxes have holes, the birds of the air have nests; But the Son of Man hath not where to lay His head.”

Jesus said unto another “Follow me.” But the man said “Lord suffer me first to go bury my father.” Jesus said unto him, “Let the dead bury the dead, but go thou and preach the kingdom of God.” And another also said, “I will follow thee, but let me first go and bid them farewell which are at home at my house.” Jesus said unto him, “No man having put his hand to the plough, and looking back, is fit for the kingdom of God.”

And it came to pass that when Jesus had finished these sayings He departed from Galilee and came into the coasts of Judea, and a great multitude followed him and He healed them.

JESUS GOES TO THE FEAST OF TABERNACLE. John 7:2-10. Now the Jew’s feast of the tabernacle was at hand. (See Lev. 23; 24) His brothers (of flesh) therefore said unto Him, “Depart hence and go up to Judaea that thy disciples also may see the works that thou doest, for there is no man that doeth anything in secret and he himself seeketh to be known openly. If thou do these things, show thyself to the world.”

For neither did his brethren (of flesh) believe in Him. Then Jesus said unto them. “My time is not yet come, but your time is alway ready. The world cannot hate you; but it hateth me, because I testify of it that its works thereof are evil.

“Go ye up unto the feast. I go not up yet unto the feast for my time is not yet come.” When he said these words unto them He abode yet in Galilee. But when His brethren were gone up then went He also unto the feast, not openly but, as it were, in secret.

JESUS CLEANSSES THE TEN LEPERS. Luke 17:11-19. And it came to pass that as He went to Jerusalem that He passed through the midst of Samaria and Galilee and as He entered into a certain village there met Him ten men that were lepers which stood afar off; and they lifted up their voices and cried, “Jesus, Master, have mercy on us.”

When He saw them He said unto them, "Go show thyself unto the priests." And it came to pass, that as they went they were cleansed. (See Isa. 7:12). And one of them, when he saw that he was healed, turned back and with a loud voice glorified God and fell down at the feet of Jesus on his face, giving Jesus thanks. He was a Samaritan. And Jesus said, "Were there not ten cleansed? But where are the nine? None were found that returned to give glory to God, only the stranger." And Jesus said unto him, "Arise, go thy way; Thy faith hath made thee whole."

JESUS ARRIVES AT THE FEAST. JOHN 7:11-24. . . . Then the Jews in Jerusalem, sought Jesus at the feast and asked, "Where is He?" And there was much discussion among the people concerning Jesus, for some said, "He is a good man. "Others said, "Nay, but He deceiveth the people." However no man spake openly of Jesus for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple and taught and the Jews marveled saying, "How knoweth this man letters, having never learned?" Jesus answered them and said, "My doctrine is not mine but His that sent me. If any man is willing to do His will he shall know the teachings whether it be from God or whether I speak from myself. He that speaks on his own authority seeks his own glory, but he who seeks the glory of the Father who sent him the same is true, and no unrighteousness is in him.

"Did not Moses give you the law, which you profess to keep, and yet none of you keepeth the law? Why go ye about to kill me?" (See Mt. 12-14) The people answered Him and said, "Thou hast a devil. Who goeth about to kill thee?" Jesus answered them, "I have done one work and ye all marvel. Moses therefore gave you circumcision, not because it is of Moses but of the fathers, and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receiveth circumcision that the law of Moses should not be broken, are ye angry with me because I have made a man every whit whole on the Sabbath day? Judge not according to appearance but judge righteous judgment."

CHAPTER XVIII

MESSAGE OF LIFE MORE INTENSE

THEY DO NOT UNDERSTAND THIS JESUS OF NAZARETH. John 7:25-53. . . . Then said some of them of Jerusalem, "Is not this He whom they seek to kill?" "Lo: He speaketh boldly and they say nothing unto Him. Do the rulers know that this is truly the Christ?" "How is it that we know this man, whence He is, but when Christ cometh, no man knoweth from whence He is." Then said Jesus in the temple as He taught, saying, "You both know me and you know from whence I am. I am not come of myself for He that sent me is true, whom ye know not; But I know Him for I am from Him and He hath sent me."

Then they sought to take Him, but no man laid hands on Him, because His hour was not yet come. However, many of the people believed on Him and exclaimed, "When Christ cometh will he do more miracles than these which this man hath done?" (can anyone give more proof?)

The Pharisees heard that the people reasoned such things concerning Him; Then the Pharisees and the chief priests sent officers to take Him. Then said Jesus unto them, "Yet a little while I am with you, then I go unto Him that sent me and where I am, thither ye cannot come."

Then said the Jews unto themselves, "Whither will He go that we shall not find Him? Will He go unto the despised among the gentiles? And teach the Gentiles?" (See Eph. 3:8) "What manner of saying is this that He said, 'You shall seek me and where I am thither ye cannot come'?"

In the last day, that great day of the feast, Jesus stood and cried out saying, "If any man thirst let him come unto me and drink; He that believeth on me, as the scripture hath said, 'out of him shall flow rivers of living water.'" But this He spake of the spirit which they that believe on Him should receive; For the Holy Spirit was not yet given because that Jesus was not yet risen, (Glorified) (See Acts 2:7).

Many of the people therefore when they heard this saying said, "Of a truth this is the Prophet." Others said, "This is the Christ." But some said, "Shall Christ come out of Galilee? Hath not the scripture said that Christ shall come of the seed of David, and out of the town of Bethlehem where David was?" So there was a division among the people because of Him.

Some of them would have taken Jesus, but no man laid hands on Him. Then came the officers of the Chief Priests and Pharisees and said unto them, "Why have ye not brought Him?" The officers answered, "Never man spake like this man." Then answered the Pharisees, "Are you also deceived? Have any of the rulers of the Pharisees believed in Him?" "But this people who know not the law are cursed with ignorance." Nicodemus saith unto them, "Doth our law judge any man before it hear him and know what he doeth?" They answered and said unto him, "Art thou also of Galilee? Search and look, for out of Galilee riseth no prophet." And every man went unto his own house. But Jesus went to the Mount of Olives.

THE WOMAN TAKEN IN ADULTERY BEFORE JESUS. John 8:1-11. . . . Early in the morning at dawn, He came again into the temple; And all the people came unto Him and He sat down and taught them.

The scribes and Pharisees brought unto Him a woman taken in adultery; And when they had set her in the midst, they said unto Him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned (Both stoned Deut. 22:22), but what sayest thou?"

This they said, tempting Him, that they might have cause to accuse Him. But Jesus stooped down, and with his finger he wrote on the ground, as though He had not heard; So they continued asking Him. Jesus lifted up himself and said unto them, "He that is without sin among you let him cast the first stone at her." And again He stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one beginning with the eldest even unto the last; And Jesus was left alone with the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, He said unto her, "Woman, where are thine accusers? Hath no man condemned thee?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee, Go and sin no more."

TRUE JUDGMENT IS FROM ABOVE, SAITH JESUS. John 8:12-20. . . . Then spake Jesus again unto them, saying, "I am the light of the world. (See Jn 1:4). He that followeth me shall not walk in darkness, but shall have the light of life."

The Pharisees therefore said unto Him, "Thou bearest witness of thyself. Thy witness is not true." Jesus answered and said unto them, "Though I bear record of myself, yet my record is true for I know whence I came and whither I go, But you cannot tell me whence I came or whither I go." (See Jn. 5:39)

"You judge after the flesh; I judge no man; And yet if I judge, my judgment is true, for I am not alone, but I and my Father that sent me. It is written in your law that the testimony of two men is true; I am one that bear witness of myself and the Father that sent me heareth witness of me."

Then said they unto Him, "Where is thy Father?" Jesus answered, "You neither know me nor my Father. If you had known me, you would have known My Father also." These words spake Jesus in the Court of Women as He taught in the temple; And no man laid hands on Him for His hour was not yet come.

IF YOU FOLLOW ME NOT YOU DIE IN YOUR SINS. John 8:21-30. . . . Then said Jesus unto them, "I go my way and you shall seek me, and shall die because of your sin of refusal of obedience to God. (Jn 3:18) Whither I go you cannot come." Then said the Jews, "Will He kill himself because He saith whither I go you cannot come?" And He said unto them, "You are from beneath, I am from above; You are of this world, I am not of this world; I said therefore unto you that you shall die in your sins. (Gal. 5:19-21) for if you believe not that I am He you shall die in your sins." (absence of righteousness)

Then said they unto Him, "Who art thou?" And Jesus said unto them, "Even the same that I said unto you from the beginning." (See Jn. 5:37,38)

SON OF MAN DOES NOTHING OF HIMSELF. John 8:26-30. . . . "I have many things to say and to judge of you, but He that sent me is true, and I speak to the world these things which I have heard of him." They understood not that He spake to them of the Father. Then said Jesus unto them, "When you have lifted up (crucified) the Son of Man, then shall you know that I AM He, and that I do nothing of myself; But as my Father hath taught me, I spake these things. He that hath sent me is with me; The Father hath not left me alone for I do always those things which please him." As He spake these words, many believed on Him.

TRUTH SHALL MAKE YOU FREE INDEED John 8:31-59. . . . Then said Jesus to those Jews which believed Him, "If you continue in my word, then are you my disciples indeed; And you shall know the truth and the truth shall make you free." (See Rom. 8:12-17) They answered Him, "We be Abraham's seed and were never in bondage to any man. (See Ex. 2:33) How sayest thou, Ye shall be made free?" Jesus answered them, "Verily, verily I say unto you, whosoever committeth sin is the servant of sin; And the servant abideth not in the house forever, but the son abideth forever.

"If the Son therefore shall make you free, you shall be free indeed, (See Rom. 8:2) I know that you are Abraham's seed, But you seek to kill me because my word hath no place in you. I speak that which I have seen with my Father,

and you do that which you have seen with your father.” They answered and said unto Him, “Abraham is our father.” Jesus said unto them, “If you were Abraham’s children you would do the works of Abraham, (See Gal. 3:7,29) But now you seek to kill me, a man that hath told you the truth which I have heard of God, This did not Abraham.

“You do the deeds of your father.” Then said they unto Him, “We be not born of fornication. We have one Father even God.” Jesus said unto them, “If God were your father, you would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do you not understand my speech? Even because you cannot hear my word.” (See Mt. 13:19-23)

“You are of your father the devil, and the lusts of your father you will do; He was a murderer from the beginning, and abode not in the truth because there was no truth in him. When he speaketh a lie he speaketh of himself, for he is a liar and the father of it. Because I tell you the truth, you believe me not.

“Which of you convinceth me of sin? If I say the truth, why do you not believe me? He that is of God, heareth God’s words. You therefore hear them not, because you are not of God.” Then answered the Jews and said unto Him, “Say we not well that thou art a Samaritan and hast a devil?” Jesus answered, “I have not a devil, but I honor my Father and you do dishonor me. I seek not mine own glory. There is one who seeks it and he will be the judge. Verily, I say unto you, If a man keep my words he shall not see death.”

Then said the Jews unto Him, “Now we know that thou hast a devil; Abraham and the prophets are dead, and thou sayest, If a man keep my words he shall never taste of death. Art thou greater than our father Abraham which is dead; and the prophets which are dead. Whom claimest thou to be?” Jesus answered, “If I honor myself, my honor is nothing; It is my Father that honoreth me, of whom you say that He is your God. Yet you have not seen Him; But I know Him, and if I should say I know Him not, I shall be a liar.

“Your father Abraham did rejoice to see my day and he saw it and was glad.” Then said the Jews unto Him, “Thou art not yet fifty years old and hast thou seen Abraham?” Jesus said unto them, “Verily, verily I say unto you, BEFORE ABRAHAM WAS, I AM.” Then took they up stones to cast at Him, But Jesus hid himself and went out of the temple going through the midst of them and so passed by them.”

CHAPTER XIX

SEVENTY GOOD SAMARITANS

PARABLE OF GOOD SAMARITAN TELLS WHO IS THE NEIGHBOR Lk. 10:25-37.... And behold a certain lawyer stood up and tempted Jesus, saying “Master, what shall I do to inherit eternal life?” and Jesus said unto him, “What is written in the law? How readest thou?” And he answered and said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself.” Jesus said unto him, “Thou hast answered right; this do and thou shalt live.” (See Acts 16:30)

But he, willing to justify himself, said unto Jesus, “And who is my neighbor?” Jesus answering said, “A certain man went down from Jerusalem to Jericho and fell among thieves who stripped him of his raiment, wounded him

and departed, leaving him half dead. And by chance there came down a certain priest that way and when he saw him he passed by on the other side. And likewise a Levite, when he saw the place came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him and went to him and bound up his wounds pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him. And on the morrow when he departed he took out two pence and gave them to the hoste and said unto him, "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which one of these thinkest thou was neighbor unto him that fell among thieves?"

And he said, "He that showed mercy on him." Then said Jesus unto him, "Go thou and do likewise." (See 1 Jn. 3:16)

JESUS VISITS HOME OF MARY AND MARTHA Lk. 10:38-42. Now it came to pass as they went, that He entered into a certain village and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet and heard His words. But Martha was cumbered about with much serving, and came to Jesus and said, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things; But one thing is needful: And Mary hath chosen that good part which shall not be taken away from her." (See Jn. 6:27)

DISCIPLES AGAIN GIVEN A P R A Y E R L k 11:1-4. And it came to pass, that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, "Lord teach us to pray as John also taught his disciples." Jesus said unto him, "When you pray, say 'Our Father who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done in heaven as on earth. Give us this day our daily bread; Forgive us our sins. For we also forgive every one that is indebted to us. Lead us not into temptation, But deliver us from evil.'" (See Mt. 6:9-13)

JESUS TELLS HOW GOD ANSWERS HUMAN PRAYER Lk. 11:5-13. Jesus said unto them, "Which of you shall have a friend, and shall go unto him at midnight and say unto him, 'Friend, lend me three loaves, for a friend of mine in his journey is come to me and I have nothing to set before him.' And he forthwith shall answer and say, 'Trouble me not; the door is shut and my children are with me in bed. I cannot rise and give thee.' I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give as many as he needeth.

"And I say unto you, Ask and it shall be given you; Seek and you shall find; Knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"For if a son ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he give him a serpent; Or if he shall ask an egg, will he give him a scorpion? If you, then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him. (See 1 Jn. 5:14)

THE SEVENTY RETURN AND REPORT TO JESUS Lk. 10:17-24. And the seventy returned again with joy, saying, "Even the devils are subject unto us through thy name." And He said unto them, "I beheld Satan as lightning falls from heaven. (See Ezek. 28:1-19) Behold I give unto you the power to tread on serpents and scorpions. (See Acts 28:3-5) and over all the power of the enemy; And nothing shall by any means hurt you. Notwithstanding in this rejoice not, but rather rejoice because your names are written in heaven."

In that hour, Jesus rejoiced in the Spirit and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes; Even so, O Father, for so it seemed good in thy sight." (See 1 Cor. 2:6)

"All things are delivered unto me of my Father and no man knoweth who the Son is, but the Father and he to whom the Son will reveal Him." And He turned unto his disciples and said privately, "Blessed are the eyes which see the things that you see. For I tell you that many prophets and kings have desired to see those things which you see and have not seen them; and to hear those things which you hear and have not heard them."

JESUS MEETS THE MANBORN BLIND Jn. 9:1-4. As Jesus passed by, He saw a man which was blind from his birth, and His disciples asked Him, "Master, who did sin, this man or his parents that he was born blind?" Jesus answered, "Neither hath this man sinned nor his parents, but opportunity is given that the works of God should be made manifest in him. I must work the work of Him that sent me, while it is day. The night cometh, when no man can work."

THE BLIND MAN WAS HEALED ON THE SABBATH. Jn. 9:5-35. "As long as I am in the world, I am the light of the world." When Jesus had thus spoken He spat on the ground and made spittle and He anointed the eyes of the blind man with clay and said unto him, "Go wash in the pool of Siloam." He went his way therefore and washed and came seeing.

The neighbors therefore, and they which before had seen him that was blind, said, "Is not this he that sat and begged?" Some said "This is he;" others said, "He is like him," but he said, "I am he." Therefore said they unto him, "How were thine eyes opened?" and he answered and said; "A man that is called Jesus made clay and anointed mine eyes and said unto me, 'Go to the pool of Siloam and wash.' I went and washed and I received my sight."

Then said they unto him, "where is He?" He said, "I know not." Then they brought to the Pharisees him that afore time was blind. And it was on the Sabbath day that Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, "He put clay on mine eyes and I washed and do see." Therefore said some of the Pharisees, "This man is not of God because He keepeth not the Sabbath day;" others said, "How can a man that is a sinner do such miracles?" And there was a division among them.

They say unto the blind man again, "What sayest thou of Him now that He hath opened thine eyes?" He said, "He is a prophet." But the Jews did not believe concerning him that he had been blind and received his sight, until they

called the parents of him that had received his sight. And they asked them saying, "Is this your son whom you say was born blind?" How then doth he now see?" His parents answered them and said, "We know that he is our son and that he was born blind, but by what means he now seeth we know not. He is of age; ask him. He shall speak for himself." These words spake his parents because they feared the Jews, for the Jews had agreed already that if any man did confess that Jesus was the Christ, he should be put out of the synagogue. (See Jn. 12:42) Therefore said his parents, "He is of age; ask him."

Then again called they the man that was blind and said unto him, "Give God the praise. We know that this man is a sinner." The blind man answered and said, "Whether He is a sinner or no, I know not, but one thing I know, that whereas I was blind, now I see."

They said unto him again, "What did He to thee?" "How opened He thine eyes?" He answered them, "I have told you already and you did not hear; wherefore would you hear it again? Will you also be his disciples?" Then they reviled him and said, "Thou art His disciple, but we are Moses' disciples. We know that God spake to Moses, but as for this fellow, we know whence He is."

Then answered the man and said unto them, "Why herein is a marvelous thing that you know not from whence He is and yet He hath opened mine eyes. Now we know that God heareth not sinners, but if any man be a worshipper of God and doeth his will, God heareth him. Since the world began, was it not heard that any man opened the eyes of one that was born blind. If this man were not of God He could do nothing." They answered and said unto him, "Thou wast already born in sin and dost thou teach us?" And they cast him out of the synagogue.

THE BLIND MAN BELIEVES THAT JESUS IS LORD. Jn. 9:35-41. Now Jesus heard that they had cast the blind man out of the synagogue, and when He had found him He said unto him, "Doest thou believe on the Son of God?" He answered and said, "Who is He, Lord, that I might believe on Him?" And Jesus said unto him, "Thou hast both seen Him, and He it is that talketh with thee." And he said, "Lord, I believe." and he worshipped Him. And Jesus said, "I am come unto the world that they which see not might see; and they which see might be made blind." (See Mt. 13:13) And some of the Pharisees which were with Him, heard these words, and said unto Him, "Are we blind also?" Jesus said unto them, "If you were blind you should have no sin, but now you say, We see; therefore your sin remaineth." (See Jn. 15:24)

THE GOOD SHEPHERD IS THE DOOR OF THE SHEEP. Jn. 10:1-21. "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep; He goeth before them and the sheep follow him for they know his voice. (See Ps. 23) A stranger they will not follow, but will flee from him, for they know not the voice of the stranger." This parable spake Jesus unto them, but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, "Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; By me if any man enter in he shall be

saved and shall go in and out and find pasture. The thief cometh not but for to steal and to kill and to destroy. I am come that they might have life and that they might have it more abundantly. (See Heb. 13:20-21)

“I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is a hireling and careth not for the sheep. I am the good shepherd and I know my sheep and am known of mine. As the Father knoweth me, even so know I the Father and I lay down my life for the sheep.” (See 2 Peter 2:1)

“And other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice, and they shall be one fold and one shepherd. Therefore doeth my Father love me because I lay down my life that I might take it up again. (Reference to resurrection) No man taketh it from me because I lay it down of myself. I have power to lay it down (See Jn. 2:19), and I have power to take it again. This commandment have I received from my Father.”

There was a division therefore among the Jews because of these words. Many of them said, “He hath a devil and is mad; why hear him?” Others said “These are not words of him that hath a devil. Can a devil open the eyes of the blind?”

CHAPTER XX

THE MAN DISPLAYS HIS POWER

JESUS' DISCOURSE AT FEAST OF DEDICATION. Jn. 10:22-39. It was at the feast of Dedication at Jerusalem that Jesus came walking on the porch of Solomon, and it was winter. Then came the Jews round about Him and said unto Him, “How long doest thou make us to doubt? If thou be the Christ tell us plainly.” (See Lk. 22:67)

Jesus answered them, “I told you and you believed not; The works that I do in my Father's name, they bear witness of me. But you believe not because you are not of my sheep. I said unto you, My sheep hear my voice and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me is greater than all, and no man is able to pluck them out of my Father's hand. (See Rom. 8:35-39). I and the Father are one. (See Jn. 15:19; 17:21-24)

Then the Jews brought up stones again to stone Him. Jesus answered them, “Many good works have I shown you from my Father; For which of these works do you stone me?” The Jews answered, “For good works we stone thee not; But for blasphemy, and because thou, being a man, makest thyself God.” Jesus answered them, “It is written in your law, I said you are gods. If he called them gods unto whom the word of God came, and the scripture cannot be broken; Say you of Him whom the Father hath sanctified and sent into the world, Thou blasphemest? Because I said, I am the Son of God?” (See Jn. 5:37)

“If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that you may know, and believe, that the Father is in me and I in Him.” Therefore they sought again to take Him. But He passed through the midst of them.

JESUS AGAIN RETURNS BEYOND JORDAN. Jn. 10:40-42. . . . Jesus went again beyond Jordan into a place where John first baptised; And there He abode. And many resorted unto Him and said, "John did no miracles, but all things that John spake of this man are true." And many believed on Him there.

LAZARUS RAISED BY THE VOICE OF CHRIST. John 11:1-44. . . . Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha. It was that Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. Therefore his sister sent unto Jesus, saying, "Lord behold he whom thou lovest is sick. When Jesus heard this He said, "This sickness is not unto death, but for the glory of God that the Son of Man might be glorified." Now Jesus loved Martha and her sister and Lazarus.

When Jesus heard therefore that Lazarus was sick He abode two days still in the same place where He was. Then after that, saith He to His disciples, "Let us go into Judea again." His disciples saith unto Him, "Master, of late the Jews sought to stone thee and goest thou thither again?" Jesus answered, "Are there not twelve hours in a day? If any man walk in the day, he stumbleth not because he seeth the light of this world; But if a man walk in the night he stumbleth because there is no light in him." These things said He and after that He saith unto them, "Our friend Lazarus sleepeth, but I go that I may awake him out of his sleep."

Then said His disciples, "Lord, if he sleep he shall do well." Howbeit Jesus spake of his death; but they thought that He had spoken of taking a rest in sleep. Then said Jesus plainly, "Lazarus is dead. And I am glad I was not there for your sakes, to the intent you may believe; Nevertheless let us go unto him." Then said Thomas unto Him, Thomas who is called Didymus (twin) among his fellow disciples, "Let us go that we may die with Him." (See Acts 21:12,13)

When Jesus came He found that Lazarus had lain in the grave four days already. Now Bethany was nigh unto Jerusalem about fifteen furlongs off; And many of the Jews came to Martha and Mary to comfort them concerning their brother.

Then Martha, when it was told "Jesus is coming" went out to meet Him; But Mary sat yet in the house. Then said Martha unto Jesus, "Lord, if thou hadst been here, my brother Lazarus had not died. But I know that even now, whatsoever thou shalt ask of God, God will give it thee." Jesus said unto her. "Thy brother shall rise again." Martha said unto Him, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

She said unto Him, "Yea, Lord, I believe that thou art the Christ the Son of God, which would come unto the world." And when she had said this, she went her way and called Mary her sister, saying, "The Master calleth for thee."

As soon as Mary heard that Jesus had come, she arose quickly and came unto Jesus. Now Jesus was not yet come into the town, but was in the same place Martha met Him. The Jews then, which were with her in the house and comforting her, when they saw Mary that she rose up hastily and went out, followed her supposing she goeth unto the grave to weep there.

Then when Mary was come where Jesus was and saw Him, she fell down at His feet saying unto Him, "Lord, if thou hadst been here my brother had not died." When Jesus therefore saw her weeping and the Jews also weeping which came with her, He groaned in the Spirit and was troubled, and said, "Where have you laid him?" They said unto Him, "Lord, come and see!" Jesus wept. (See Heb. 4:15)

Then said the Jews, "Behold how He loved him." And some of them said, "Could not this man which opened the eyes of the blind have caused that even this man should not die?" Jesus therefore again groaning in Himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, "Take you away the stone." Martha the sister of him that was dead, saith to Him, "Lord by this time he stinketh; for he hath been dead four days."

Jesus said unto her, "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" (See Rom. 4:20,21) Then they took away the stone from the place where the dead lay. And Jesus lifted up His eyes and said, "Father I thank thee that thou hast heard me. And I know that thou hearest me always, but because of the people which stand by, I said it that they may believe that thou hast sent me;" And when He had thus spoken He cried out with a loud voice, "Lazarus, come forth." (See Acts 13:31) And he that was dead came forth bound hand and foot with grave cloths; And his face was bound about with a napkin. Jesus saith unto them, "Loose him and let him go. (See Jn. 17:1,2)

J E W S C O U N S E L T O G E T H E R T O P U T J E S U S T O D E A T H . Jn. 11:45-53. Then many of the Jews which came to Mary and had seen the things which Jesus did, believed on Him. But some of them went their way to the Pharisees and told them what things Jesus had done.

Then gathered the chief Priests and Pharisees at council and said, "What do we? This man doeth many miracles. If we let Him thus alone, all men will believe Him, and the Romans will come again and take away our place and our nation. One of them named Caiphas, being the high priest that same year, said unto them, "You know nothing at all. Now consider that it is expedient for us that one man should die for the people and not that the whole nation should perish." This spake he of himself but being high priest that year prophesied that Jesus should die for the nation; and not for that nation only, but also He should gather together in one the children of God that were scattered abroad.

Then from that day forth they took council together for to put Him to death.

J E S U S D E P A R T E D F R O M G A L I L E E B E Y O N D J O R D A N . Jn. 11:54-57, Mt. 19:1-2, Mk. 10:1. Jesus walked no more openly among the Jews; but departed from Galilee, went thence into a country near to the wilderness of the coast of Judea beyond Jordan, and into the place where John first baptised and He abode there. And departing from thence He came to the city of Ephraim and there continued with His disciples, and the people resorted unto Him, and He taught them and healed many there.

J E S U S H E A L S W O M A N O N T H E S A B B A T H D A Y . Lk. 13:10-17. Jesus was teaching in one of the synagogues on the Sabbath. And behold there was a woman which had a spirit of infirmity eighteen years and was bowed together and could in no wise lift up herself. When Jesus saw her He called her to Him, and said unto her, "Woman, thou art loosed from thine infirmity." And He laid His hand on her, and immediately she was made straight and glorified God.

PARABLE OF GRAIN OF
M U S T A R D S E E D
REPEATED TO THEM. Lk.
13:18,19.

Then said Jesus, "Unto what is the kingdom of God like, and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took and cast into his garden, and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it."

PARABLE OF LEAVEN
HID IN THE MEAL
REPEATED AGAIN. Mk.
13:20,21.

And again He said, "Whereunto shall I liken the kingdom of God? It is like leaven which a woman took and hid in three measures of meal till the whole was leavened." (See 1 Cor. 5:6)

JESUS JOURNEYS IN
J O R D A N T O W A R D
JERUSALEM, TEACHING.
Lk. 13:22-30.

Jesus went through the cities and villages teaching and journeying toward Jerusalem. Then said one unto Him: "Lord, are there few that be saved?" And He said unto them, "Strive to enter in at the straight door; for many I say unto you will seek to enter in at the

straight gate; and shall not be able. Whence once the master of the house is risen up and hath shut the door and you begin to stand without and to knock at the door, saying, 'Open unto us,' and He shall answer and say unto you, 'I know you not whence you are.' Then shall you begin to say, 'We have eaten and drunk in thy presence and thou hast taught us in our streets.' But He shall say, 'I tell you I know not whence you are; depart from me all ye workers of iniquity.'

"There shall be weeping and gnashing of teeth when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. And they shall come from the east and from the west and from the north and from the south and shall sit down in the kingdom of God. And behold they that are last shall be first and they that are first shall be last."

JESUS HEALS MAN WITH
DROPSY AND EATS WITH
SINNERS. Lk. 14:1-6.

It came to pass as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day that they watched Him. And behold there was a certain man before Him which had the dropsy And Jesus spake unto the lawyers and Pharisees, saying, "Is

it lawful to heal on the Sabbath day? Which of you shall have an ox fall into a pit and will not straightway pull him out on the Sabbath day?" And they could not answer Him again to these things. (See 1 Cor. 9:19-23)

JESUS WARNED OF
PILATE'S HATRED OF
G A L I L E A N S . L k .
13:1-5.

Now there were some present at that season which told Him of the Galileans whose blood Pilate had mingled with their sacrifices. And He answered and said unto them, "Think you that those Galileans were sinners above all the Galileans because they have suffered these

things? I tell you Nay; but except you repent you shall all in like manner perish. Or of those eighteen, upon whom the tower in Siloam fell, and killed them, think you that they were offenders above all men that dwell in Jerusalem? I tell you Nay, but except you repent you shall all likewise perish."

A P R O P H E T M U S T
P E R I S H I N J E R U S A L E M .
Luke 13:31-35.

In that very hour there came certain Pharisees, saying unto Him, "Get thee out and go hence; for Herod is deciding to kill thee." And He said unto them, "Go and say to that fox, 'Behold I cast out devils and perform cures today and tomorrow, and the third day

I am perfected (I bring my life to an end). Howbeit I must go on my way today and tomorrow and the day following; for it cannot be that a prophet perish out of Jerusalem.

“O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto thee; How often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and you would not! Behold, your house is left unto you desolate: and verily I say unto you, ‘Ye shall not see me until the time comes when you say Blessed is He that cometh in the name of the Lord.’”

CHAPTER XXI

JESUS TEACHES BY PARABLE

PARABLE OF THE HUMBLE GUEST. Lk. 14:7-14. . . . Jesus put forth a parable to those which were bidden to the feast, when He marked how they chose out the chief rooms, saying unto them, “When thou art bidden of any man to a wedding, sit not down in the highest room lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, ‘Give this man place’ and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, ‘Friend, go up higher;’ then shalt thou have notice in the presence of them that sit at meat with thee.

“For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.” Then said He also to him that bade Him: “When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen nor any rich neighbors, lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame and blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.”

PARABLE OF THE KINGDOM OF GOD. Lk. 14:15-24. . . . And when one of them that sat at meat with Him heard these things, he said unto Him, “Blessed is he that shall eat bread in the kingdom of God.”

Then said Jesus unto him, “A certain man made a great supper and bade many; and sent his servants at supper time to say to them that were bidden, ‘Come for all things are now ready.’ And they all began to make excuses. The first said, ‘I have bought a piece of ground, and I must needs go and see it; I pray thee, have me excused.’ Another said, ‘I have married a wife and therefore I cannot come.’

“So, the servant came and showed the lord these things. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city and bring in hither the poor and maimed and the halt and the blind.’ And the servant said, ‘Lord, it is done as thou hast commanded, and yet there is room.’ And the lord said unto the servant, ‘Go out into the highways and hedges and compel them to come in that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper.’” (See Jas. 2:5; Mt. 8:11)

And the Pharisees also, who have love of money, heard all these things; and they derided Him. And He said unto them, “You are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.

“The law and the prophets were until John. Since that time the kingdom of God is preached and every man strives to enter into it. And it is easier for

heaven and earth to pass than one tittle of the law to fail.” (See Gal. 3:24) (The Law leads us to Christ)

THE PARABLE OF THE RICH MAN AND LAZARUS. Lk. 16:19-31 “There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day; And there was a certain beggar named Lazarus which was laid at his gate full of sores. He desired to be fed with the crumbs that fell from the rich man’s table.

Moreover dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham’s bosom; The rich man also died and was buried; and in hell, he lifted up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom; And he cried and said, ‘Father Abraham, have mercy upon me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue for I am tormented in these flames.’

“And Abraham said, ‘Son, remember that thou in thy lifetime receivest thy goods and likewise Lazarus evil things? But now he is comforted and thou tormented. And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.’ (See 2 Thes. 1:9)

“Then he said, ‘I pray thee therefore, Father, that thou wouldst send Lazarus to my father’s house; for I have five brethren, that he may testify unto them, lest they also come into this place of torment.’ Abraham said unto him, ‘They have Moses and the prophets, let them hear them.’ And he said ‘Nay, father Abraham, but if one were sent unto them from the dead they would repent.’ But Abraham said unto him, ‘If they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead.’ ” (See Jn. 5:39)

CHAPTER XXII

JESUS INTERPRETS LIFE

JESUS TALKS ON FAITH, FORGIVENESS AND LOVE. Lk. 17:1-10. Then said Jesus unto His disciples, “It is impossible but that offenses will come, but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck and he be cast into the sea than that he should offend one of these little ones. Take heed to yourselves; If thy brother transgress against thee, rebuke him; and if he repent, forgive him.

“And if he transgress against thee seven times a day and seven times a day turn again to thee, saying ‘I repent’ thou shalt forgive him.” And the apostles said unto the Lord, “Increase our faith.” And the Lord said, “If you had faith of a grain of mustard seed, you might say unto this Sycamore tree, ‘Be thou plucked up by the roots and be thou planted in the sea,’ and it should obey you.

“But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, ‘Go and sit down to meat;’ But will you not rather say unto him, ‘Make ready wherewith I may sup, and gird thyself and serve me till I have eaten and drunken; and afterward thou shalt eat and drink?’ Doth he thank the servant because he did the things that were commanded him? I think not. So likewise, when you shall have done all these things which are commanded you, say, ‘We are unprofitable servants; we have done only that which was our duty to do.’ ”

THE KINGDOM OF GOD WILL COME. Lk. 17:20-37. And when Jesus was demanded by the Pharisees, when the kingdom of God would come, He answered them and said, "The kingdom of God cometh not with observation, Neither shall they say, Lo here or Lo there; for behold the Kingdom of God is within you."

And He said unto His disciples, "The days will come when you shall desire to see one of the days of the Son of man, and you will not see it. And they shall say to you, See here, or see there. Go not after them nor follow them. (See Jn. 17:12)

"For as the lightning flashes and lights up the sky, from one side to the other, so shall the Son of man be in His day. But first must He suffer many things and be rejected by this generation. And as it were in the days of Noah, so shall it be in the days of the Son of man. They did eat and they drank and they married wives, they were given in marriage until the day that Noah entered the ark; and the flood came and destroyed them all.

"Likewise also as it was in the days of Lot, They did eat, they drank, they bought and sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

"In that day, he which shall be upon the housetop and his stuff in the house, let him not come down to take it away, and he that is in the field let him likewise not return. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; And whosoever shall lose his life shall preserve it. I tell you; In that night there shall be two men in a bed, and one shall be taken the other shall be left. (See Mt. 24:37) (Heb. 10: 38,39) Two women shall be grinding together, the one shall be taken, the other left; Two men shall be together in the field, the one shall be taken, the other left." And they answered and said unto Him, "Where, Lord?" And He said unto them, "Wheresoever the body is, thither will the eagles be gathered together."

PARABLE OF WIDOW AND UNJUST JUDGE. Lk. 18:1-8. And Jesus spake a parable unto them to this end, that men ought always to pray and not to faint, saying, "There was in a city a judge which feared not God, neither regarded man; And there was a widow in that city who came unto Him saying, 'Avenge me of mine adversary.' And he would not for a while; But afterwards he said within himself, Though I fear not God nor regard men, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me." And the Lord said, "Hear what the unjust judge saith,

"And shall not God avenge his own elect, which cry day and night unto him? I tell you He will avenge them speedily. Nevertheless when the Son of man cometh he shall find faith on the earth."

DISCIPLES REQUIRED TO FORSAKE ALL AND FOLLOW JESUS. Lk. 14:25-35. And afterward there went great multitudes with Him; and He turned and said unto them "If any man come to me and hate (by comparison) not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple. (See Mt. 10:37) And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it. Lest

haply, after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build and was not able to finish.'

"Or what king, going to make war against another king, sitteth not down first and calculate whether he be able, with ten thousand to meet him that cometh against him with twenty thousand? Or else while the other is a great way off, he sendeth an ambassador and desireth conditions of peace? So likewise, whosoever he be of you that forsaketh not all that he hath, cannot be my disciple.

"Salt is good; but if the salt shall have lost its savour, wherewith shall it be seasoned? It is neither fit for the land nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear." (See Mt. 16:24)

PARABLE OF THE LOST SHEEP. Lk. 15:1-7. . . . Then drew near unto Him all the publicans and sinners to hear Him. And the Pharisees and scribes criticized saying, "This man receiveth sinners, and hath eaten with them." (See Mt. 9:10-12) And He spake this parable unto them, saying, "What man of you, having an hundred sheep, if he lose one of them, doeth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.'

"I say unto you, likewise, joy shall be in heaven over one sinner that repenteth more than over the ninety and nine just persons which need no repentances."

PARABLE OF WOMAN WHO LOST A PIECE OF SILVER MONEY. Lk. 15:8-10. . . . "What woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house and seek diligently til she find it? And when she hath found it she calleth her friends and neighbors together saying, 'Rejoice with me for I have found the piece which was lost.' Likewise I say unto you, there is joy in heaven in the presence of the angels of God over one sinner that repenteth."

THE PARABLE OF THE PRODIGAL SON. Lk. 15:11-32. . . . Jesus said, "A certain man had two sons. The younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And the father divided unto him his living. And not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance in riotous living.

"And when he had spent all, there arose a famine in the land, and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into the field to feed swine. He fain would have filled his belly with the husks that the swine did eat and no man gave unto him. (See Tit. 3:3-5)

"And when he came to himself, he said, 'How many hired servants of my father have bread and to spare, and I perish with hunger! I will arise and go to my father and will say unto him, 'Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me one of thy hired servants.' (See Lk. 18:13) And he arose and came to his father. But when he was a great way off his father saw him and had compassion on him and ran and fell on his neck and kissed him.

“And the son said unto his father, ‘Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son.’ But his father said unto his servants, ‘Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet; And bring hither the fatted calf and kill it and let us eat and be merry; For this, my son, was dead and is alive again; He was lost and is found.’ And they began to be merry.

“Now the elder son was in the field; and as he came and drew nigh to the house he heard music and dancing. He called one of the servants and asked what these things meant. And the servant said unto him, ‘Thy brother is come and thy father hath killed the fatted calf because he hath received him safe and sound.’

“And the brother was angry and would not go in; therefore came his father out and entreated him. And he answered and said to his father, ‘Lo these many years I do serve thee, neither transgressed I any of thy commandments and yet thou never gavest me a kid that I might make merry with my friends. But as soon as this thy son has come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.’

“And his father said unto him, ‘Son, thou art ever with me and all that I have is thine. It was meet that we should make merry and be glad, for this thy brother was dead and is alive again; he was lost and is found.’” (See Acts 11:1-3)

PARABLE OF THE UNJUST STEWARD. Lk. 16:1-18. . . . Jesus said unto His disciples, “There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods; And the rich man called and said unto him, ‘How is it that I hear these things of thee? ‘Give me an account of thy stewardship. (See Rom. 14:12) For thou mayest no longer be a steward.’”

“Then the steward said within himself, ‘What shall I do? for my lord taketh away from me the stewardship; I cannot beg, I am ashamed. I am resolved what to do that when I am put out of the stewardship, many may receive me into their houses.’ So he called every one of the lord’s debtors unto him and said unto the first, ‘How much owest thou my lord?’ And he said a hundred measures of oil;’ And the steward said unto him, ‘Take thy bill and sit down quickly and write fifty.’ Then said he to another, ‘How much owest thou?’ and he said, ‘A hundred measures of wheat.’ And he said, ‘Take thy bill and write fourscore.’

“And the lord commended the unjust steward because he had done shrewdly, for the children of this evil generation are shrewder among themselves than the children of light. And I say unto you make to yourselves friends of the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitation.

“He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust in much. If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust true riches? And if you have not been faithful in that which is another man’s, who shall give you that which is your own? No servant can serve two masters, for either he will hate the one and love the other. or else he will hold to one and despise the other. You cannot serve God and mammon.” (See Pet. 5:7)

PARABLE OF PHARISEE AND OF PUBLICAN. Lk. 18:9-14. And He spake this parable unto some which trusted in themselves; that were righteous and despised others. "Two men went up into the temple to pray, the one a Pharisee and the other a publican The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, even as this publican. I fast twice a week and I give tithes of all that I possess.'

"And the publican, standing afar off, would not lift up his eyes to heaven, but smote upon his breast saying, 'God, be merciful to me a sinner.' I tell you, this man went down to his house justified rather than the other; For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (See 1 Pet. 5:5,6)

JESUS COMPARES OLD AND NEW LAW ON DIVORCE. Mt. 19:3-12, Mk. 10:2-12. The Pharisees also came unto Him tempting Him saying unto Him, "Is it lawful for a man to put away his wife for every cause?" He answered and said unto them, "Have you not read that He which made them at the beginning made them male and female? For this cause shall a man leave his father and mother and shall cleave unto his wife; wherefore they are no more twain but one flesh. What, therefore God hath joined together let no man put asunder."

They say unto Him, "Why then did Moses command to give a writing of divorcement and to put her away?" Jesus said unto them, "Moses, because of the hardness of your hearts suffered you to put away your wives; But from the beginning it was not so; And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her which is put away doeth commit adultery."

His disciples, in the house, ask Him the same matter saying, "If such is the case of a man with his wife, is it not expedient to marry?" But Jesus said unto them, "All men cannot receive 'this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs which are made eunuchs by man; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (See Lk. 20:27-37)

JESUS GIVES BLESSING TO LITTLE CHILDREN. Mt. 19:13-15, Mk. 10:13-16, Lk. 18:15-17. They brought young children to Him that He should touch them; And His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased and said unto them, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of Heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And He took them up in his arms, put His hands upon them and blessed them.

RICH YOUNG RULER ASKS, WHAT LACK I YET? Mt. 19:16-26, Mk. 10:17-27, Lk. 18:18-27. When Jesus was gone forth into the way there came one running and kneeled to Him and asked Him, "Good Master, what shall I do that I may inherit eternal life?" And Jesus said unto Him, "Why callest thou me good; There is none good but God. But if thou wilt enter into life, keep the commandments.

Thou knowest them. Thou shalt do no murder, Thou shalt not steal, Thou shalt not commit adultery, Thou shalt not bear false witness, Honor thy father and thy mother, Thou shalt love thy neighbor as thyself.” And the young man answered Him, “Master, all these have I kept from my youth up. What lack I yet?”

Then Jesus, beholding him loved him, and said unto him, “One thing thou lackest. Go thy way, sell what thou ownest and give to the poor, and thou shalt have treasures in heaven, and come take up the cross and follow me.” But when the young man heard this saying, he went away sorrowful for he had great possessions.

When Jesus saw him, that he was very sorrowful, He said unto His disciples, “Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven, and again I say, It is less difficult for a camel to go through the eye of a needle than for a rich man clinging to his riches to enter the Kingdom of God.” (a proverb)

And when His disciples heard it, they were astonished at His words, saying among themselves, “Then who can be saved?” But Jesus said unto them, “With man it is impossible, but with God, all things are possible.” (See 1 Tim. 6:9,10)

REWARD IS PROMISED THE DISCIPLES BY THE MASTER. Mt. 19:27-30, Mk. 10:28-31, Lk. 18:28-30.	Then Peter said unto Jesus, “Behold, we have forsaken all and followed thee; What shall we have therefore?” Jesus answered and said, “Verily I say unto you, There is no man that hath left house or brethren or sisters or father or mother or wife or children or lands, for my sake and the gospel’s but shall receive an hundredfold, and in the world to come, eternal life.”
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“And you which have followed me in the regeneration, when the Son of man shall sit on the throne of His glory, you shall sit upon twelve thrones, judging the twelve tribes of Israel. But they that are first shall be last, and the last shall be first.”

THE PARABLE OF THE LABORERS IN THE VINEYARD. Mt. 20:1-16.	“For, the kingdom of heaven is like unto a man that is an householder which went out early in the morning to hire laborers into his vineyard, and when he had agreed with the laborers for a penny a day, he sent them into the vineyard. And he went out again about the third hour and saw others standing idle in the market place, and said unto them, “Go you also into the vineyard, and whatsoever is right I will give you, and they went into the field. Again he went out about the sixth hour and the ninth hour did likewise, and about the eleventh hour he went out and found others standing idle and said unto them, ‘Why stand you here all the day idle?’ They said unto him, ‘Because no man hath hired us.’ He saith unto them, ‘Go you also into the vineyard, and whatsoever is right that shall you receive.’”
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“So when even was come, the lord of the vineyard said unto the steward, ‘Call the laborers and give them their hire beginning from the last unto the first; And when they came that were hired the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house saying, ‘These last have wrought but one hour, and thou makest them equal with us which have born the burden and heat of the day.’”

“He answered one of them and said, ‘Friend, I do thee no wrong. Didst thou not agree with me for a penny? Take that which is thine. I will give unto the last as even unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first and the first shall be last, for many are called but few are chosen.’”

JESUS FORETELLS HIS
DEATH AND RESUR-
RECTION. Mt. 20:17-19,
Mk. 10:32-34, Lk.
18:31-34.

Now when Jesus decided to go to Jerusalem He took the disciples to one side and said unto them, “We go now to Jerusalem;” and as they went, the disciples were amazed at his courage and as they followed Him they became afraid for He said unto them, “Behold, we go to Jerusalem and all things written in the prophecies (Isa. 53:1-12; Isa. 50:6, Ps. 16:10) concerning the Son of Man shall be accomplished. The Son of Man shall be betrayed unto the chief priests and unto the scribes and they shall condemn Him to death and shall deliver Him unto the gentiles to mock and to scourge and to crucify Him; And the third day He shall rise again from death.” But the disciples understood none of these things for His words seemed a mystery with hidden meaning. They could not comprehend what He was telling them. (Phil. 2:5-11)

CHAPTER XXIII

JESUS IS PREPARED FOR ORDEAL

JAMES AND JOHN MAKE
SELFISH REQUEST OF
JESUS; ARE REFUSED.
Mt. 20:20-28, Mk.
10:35-45.

Then came to Jesus, the mother of Zebedee’s children, James and John, with her sons, worshipping Him, and desiring a certain thing of Him, and they came saying, “Master, we wouldst that thou shouldst do for us whatsoever we shall desire.” And He said unto them, “What would you that I should do for you?” And they said unto Him, “Grant us that we may sit, one on the right hand and the other on the left hand in thy kingdom.” And their mother consented with them. But Jesus answered and said, “You know not what you ask. Are you able to drink of the cup that I shall drink of and to be baptised with the baptism that I am baptised with?” They said unto Him, “We are able.”

Jesus said unto them, “You shall drink indeed of my cup and be baptised with the baptism that I am baptised with; But to sit on my right hand and on my left is not mine to give; But it shall be given to them for whom it is prepared by my Father.”

And when they (the ten) heard it, they were moved with indignation against the two brethren, and much displeased with James and John. But Jesus called them unto Him and said, “You know that they which are accustomed to rule over the Gentiles, exercise dominion over them; But it shall not be so among you. Whosoever will be great among you let him be your minister, and whosoever shall be chief among you, let him be your servant; Even as the Son of Man came not to be ministered unto but to minister and give his life a ransom for many.” (See 1 Pet. 5:1-3)

JESUS RESTORES SIGHT
TO BLIND NEAR
JERICHO. Mt. 20:29-34,
Mk. 10:46-52, Lk.
18:35-43.

And it came to pass, that as they came nigh unto Jericho, with His disciples and a great number of people, that a certain blind man, Bartimeus, the son of Timeus, sat by the highway side begging. Hearing the multitude pass by, the blind man asked what it meant. And they told him that Jesus of Nazareth passed by.

And he cried saying, "Jesus, thou Son of David, have mercy upon me." And they which were nearby rebuked him that he should hold his peace.

And Jesus stood and commanded that he should be brought unto Him. And when he came near He asked him, "What wilt thou that I should do unto thee?" and he said, "Lord, that I may receive my sight." Jesus said unto him, "Receive thy sight. Thy faith hath made thee whole." And immediately he received his sight and followed Jesus, glorifying God. And two other blind men sitting by the wayside cried saying, "Have mercy on us, O Lord, thou Son of David." And Jesus had compassion on them, and touched their eyes and immediately their eyes received sight, and they followed Him.

And all the people, when they saw it, gave praise unto God. And Jesus entered and passed through Jericho. (See Heb. 5:2)

ZACCHEUS COMES OUT OF TREE TO MEET JESUS. Lk. 19:2-10. . . . Behold there was a man named Zaccheus, which was the chief among the publicans. He was rich, and sought to see Jesus, who He was; But could not because of the crowd because he was of little stature. And he ran on before and climbed up into a Sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, looking up, He said unto him, "Zaccheus, Make haste and come down, for today I must abide in thy house." (See Jn. 14:23)

And he made haste and came down and received Jesus joyfully. And when they saw it, they murmured saying that "He was gone to be guest with a man that is a sinner." And Zaccheus said unto the Lord, "The half of my goods I give to the poor and if I have taken anything from any man by false accusation I restore him fourfold." Jesus said, "This day is salvation come to thy house, since thou also art a son of Abraham; For the Son of Man is come to seek and save that which is lost." (See Rom. 1:16,17)

JESUS TELLS PARABLE OF THE TEN POUNDS. Lk. 19:11-28. . . . And when they heard these things, Jesus added, and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, and He said therefore, "A certain nobleman went into a far country to receive a kingdom and to return; He called his ten servants and delivered unto them ten pounds saying, 'Trade with them till I return.' But the citizens of the new kingdom hated him, saying 'We will not have this man to rule over us.' But when he returned, having received his kingdom, he commanded his servants to whom he had given money that they might report unto him how much every man had gained by trading.

"Then came the first saying, 'Lord, thy pound hath gained ten pounds.' The man said unto him, 'Well done thou good servant, Because thou hast been faithful in little I will make thee to have authority over ten cities.' And the second servant came saying, 'Lord thy pound hath gained five pounds.' And the owner likewise said unto him, 'Be thou also over five cities.' And another came saying, 'Lord here is thy pound which I have kept laid up in a napkin for I feared thee because thou art an austere man; Thou takest up that thou layest not down; reapest that which thou didst not sow.' The owner said unto him, 'Out of thine own mouth will I judge thee, Thou wicked servant, Thou knewest that I was an austere man taking up that I had not laid down and reaping that I did not sow. Why then did thou not deposit my money in the bank that on my coming I might have acquired mine own with interest?

“And he said unto them that stood by, ‘Take from him the pound and give it unto him that hath ten pounds.’ But they said, ‘He hath ten pounds already,’ but the lord said, ‘I tell thee that every one that hath to him shall be given, and from him that hath not even that he hath shall be taken away from him. And these mine enemies which would not that I should reign over them, bring hither and slay them before me.’” And when Jesus had thus told this story he went before, ascending toward Jerusalem.

JEWS SEEK JESUS; FIND HIM NOT. Jn. 11:55-12:1. . . . Now the Jewish passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves in the temple. Then sought they Jesus and said among themselves, as they stood in the temple, saying, “Will He come to the feast?” Now both the chief priests and the Pharisees had given command that if any man knew where Jesus was, he should tell it unto them that they might take Him.

Then Jesus, six days before the passover, came to Bethany, where Lazarus was, who had been dead, and raised from the dead by Jesus.

MARY ANOINTS JESUS IN HOUSE OF SIMON. Jn. 12:2-11, Mk. 14:3-9, Mt. 26:6-13. . . . Now Jesus came to Bethany unto the house of Simon the leper. There they made Him a supper, and Martha served; But Lazarus was one of them that sat at the table with Him. Then Mary took a pound of ointment and anointed the feet of Jesus and wiped his feet with her hair, and the house was filled with the odor of the ointment.

Then said one of the disciples, Judas Iscariot, Simon’s son, who was about to betray Him, “Why was not this ointment sold for three hundred pence and given to the poor?” This he said, not because he cared for the poor, but because he was a thief and carried the bag for he bare what was put therein. And some others murmured against her.

When Jesus understood the criticism, He said unto them, “Why trouble you the woman? Let her alone for she hath wrought a good work upon me; For you have the poor always with you, but Me ye have not always. In that she hath poured this ointment on my body, she hath beforehand anointed by body for burial. Verily I say unto you, Wherever this gospel is preached, what this woman hath done will be told as a memorial to her.”

Many people of the Jews knew that He was there and they came, not for Jesus’ sake only, but that they might see Lazarus also whom Jesus had raised from the dead. But the chief priests counseled that they might put Lazarus also to death because by reason of him many of the Jews believed on Jesus, and followed Him.

CHAPTER XXIV

LAST WEEK OF THE MASTER’S LIFE

TRIUMPHANT ENTRY INTO JERUSALEM. Mt. 21:1-11, Mk. 11:1-11, Lk. 19:29-44, John 12:12-19. . . . And it came to pass when they drew near to Jerusalem and came unto Bethphage onto the Mount of Olives, Jesus sent two of His disciples, saying, “Go into the village that is over against you and, as you enter you shall find a donkey tied and a colt with her whereon no man ever sat. Loose them and bring them unto me. “And if any man ask

you, Why do you loose him? thus shall you say, The Lord hath need of them and straightway they will send them without delay." Now this fulfills the scripture which was spoken by the prophet, saying, "Tell you the daughters of Zion, Thy King cometh unto thee meek and riding upon a donkey, and the colt, the foal of a donkey. (See Zech. 9:9)

His disciples went and did even as Jesus had appointed them and they found the colt tied outside the gate in the open street, and as they loosed the colt, the owner therefore said unto them, "Why do you loose the colt?" And they answered, "The Lord hath need of him." And they brought the colt to Jesus. And they put on them their clothes and set Him thereon. And as He went, the disciples cast their coats before him.

And as He was now drawing near to the foot of the Mount of Olives, the great multitude came out from the feast; And when they heard that Jesus was coming to Jerusalem, they took branches and palm leaves and went forth to meet Him. And many in the multitude spread their garments in the way and others cut branches from the trees and spread them in the way; And the multitude that went before Him and they that followed, shouted, "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest; Blessed is the King that cometh, the kingdom of our father David. Peace in Heaven and Glory to the Highest."

Some of the Pharisees of the multitude said unto Jesus, "Master, rebuke thy disciples." But Jesus answered, "I tell you that if these shall hold their peace, the very stones shall cry out."

And when He had drawn nigh to Jerusalem He saw the city and wept over it saying, "If thou hadst known in this day, even thou, the things which belong unto peace—but now they are hid from thee; For the day shall come upon thee when thine enemies shall cast up a bank against thee and armies shall compass thee round about and keep thee in on every side, and shall dash thee to the ground and thy children within thee; and they shall not leave in thee one stone upon another because thou understood not the time of thy visitation. (Titus of Rome fulfilled this prophecy in 70 A.D.)

And when He was come into Jerusalem unto the temple, all the city was stirred saying, "Who is this?" And the multitude responded, "This is the prophet Jesus of Nazareth of Galilee." And when Jesus had walked roundabout and delivered his message it was eventide, and He went out unto Bethany with the twelve.

THE BARREN FIG TREE. On the morrow when they were coming from Bethany, Mt. 21:18-19, Mk. 11:12-14. . . . returning to the city, He was hungry; and seeing a fig tree afar off having leaves, He came expecting to find figs thereon and when He came to it He found nothing but leaves. And He said, "Let no fruit grow on this tree henceforth and forever. And it began to wither away; And His disciples heard it.

SECOND CLEANSING OF THE TEMPLE. Mt. 21:12-16, Mark 11:15-19, Lk. 19:45-48, 21:37. . . . And when they came to Jerusalem, Jesus went into the temple and began to cast out them that sold and bought, and He overthrew the tables of the money changers, and the seat of them that sold doves and would not suffer that any man should carry vessels through the temple. And He said unto them, "It is written, My house shall be called a house of prayer, but you have made it a den of thieves."

The blind and the lame came to Him in the temple and He healed them. And when the scribes and chief priests heard of it, they sought how they might destroy Him, for they feared Him, because all the people were in wonderment and accepting His teachings; for the chief priests and scribes saw the wonderful things which He did, and the children shouting in the temple, "Hosannah to the Son of David!" They were angrily displeased, and said unto Him, "Hearest thou what they say?" and Jesus answered, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfect praise." And daily He was teaching in the temple and at night He went out and abode in the Mount which is called the Mount of Olives. And on the final evening He went out of the city unto Bethany and lodged there.

BARREN FIG TREE WITHERED. Mt. 21:20-22, Mk. 11:20-24. . . . And in the morning as they passed by they saw the fig tree dried up from the roots. Peter called attention to them saying, "Master, behold the fig tree which thou didst curse is withered away." Jesus responded, "Verily I say unto you, If ye have faith and doubt not you shall not only do this which is done to the fig tree but also ye shall say unto the mountains, Be thou removed and be cast into the sea and shall not doubt in your heart it shall be done. Therefore I say unto you that whatever ye desire, when ye pray, believe that ye receive them, and it shall come to pass. And when ye stand praying, if ye have anything against any one, forgive him and forget it, so that the way is made that your Father who is in heaven may also forgive you. For if you do not forgive, neither can your Father in heaven forgive you."

JESUS' AUTHORITY IS QUESTIONED. Mt. 21:23-27, Mark 11:27-33. . . . They came again to Jerusalem and it came to pass as He taught the people in the temple preaching the gospel, the chief priests and scribes came unto Him with their elders and spake unto Him saying, "Tell us by what authority thou do these things, or who is he that gave thee this authority?"

Jesus answered them, "I will also ask of you one question. Answer me and I will tell you by what authority I do these things: The baptism of John, Was it from heaven or of men?" And they reasoned with themselves saying, "If we shall say, from heaven, He will say, why then did ye not believe him? But if we say, of men, all the people will stone us, for they are persuaded that John was a prophet indeed. They answered and said, "We cannot tell from whence it was." Jesus said unto them, "Neither do I tell you by what authority I do these things.(See Acts 4:7)

RELIGIONISTS WARNED; PARABLE OF TWO SONS. Matthew 21:28-33. . . . Then said Jesus unto them, "What think ye? A certain man had two sons and he came to the first and said, "Son, go work today in the vineyard." The son answered, "I will not." — but afterwards he repented and went. The father came to the second son and said likewise, and he answered saying, "I will go." but he went not. "Which of the two did the will of the father?" They said unto Jesus, "The first." Jesus said unto them, "Verily I say unto you, the publicans and harlots go into the kingdom before you. For John came unto you preaching righteousness and you believed him not; but the publicans and harlots believed him, but you, even after seeing that, did not repent and have faith in him."

PRIESTS WARNED NOT
TO KILL JESUS BY
PARABLE OF
HUSBANDMEN. Matt.
21:33-46, Mk. 12:1-12; Lk.
20:9.....

Jesus began to speak to them in parables saying, "Hear ye another parable, There was a certain farmer who planted a vineyard and hedged it round about and digged a winepress in it, and built a tower and let it out to an husbandman and he went into a far country for a time. And when the time of fruit drew near he sent his servant to the husbandman that he might receive the fruit of it. And the husbandman took his servants and beat one, stoned another, and killed another and sent them away empty. And again he sent a servant and they beat him also and threatened him shamefully and sent him away empty. And again he sent another, and him they killed and others they beat, and killed some.

"Having one son, his well beloved, he sent him also last unto them saying, 'They will reverence my son.' But when the husbandmen saw the son they said among themselves, 'This is the heir; Come let us kill him and let us seize his inheritance. It shall be ours.' And they caught him and cast him out in the vineyard and slew him. When the lord of the vineyard cometh, what will he do to these husbandmen?" The hearers said unto Jesus. "He will miserably destroy those wicked men and will let out his vineyard unto other husbandmen who will render him the fruits in their season."

Jesus said unto them, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? This is the Lord's doings and it is marvelous in our eyes. Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth fruits thereof; And whatsoever shall fall on this stone (Jesus Christ) shall be broken but on whomsoever it shall fall it will grind him to powder. And when the chief priests and Pharisees had heard the parable, they perceived that He spake of them. But when they sought to lay hands on Him, they feared the multitude because they believed Jesus to be a prophet.

PARABLE OF THE
WEDDING GARMENT.
Matthew 22:1-14.....

Jesus spake unto them again in parables. saying, "The kingdom of Heaven is like unto a certain king who made a marriage for his son, and sent forth servants to call them that were invited to the wedding, but they would not come; Again He sent forth his servants saying, 'Tell them which are bidden, behold, I have prepared my banquet: My oxen and my fatlings are killed and all things are ready. Come unto the marriage.'

"But they made light of it and went their way, one to his farm, another to his merchandise; and the remnant took his servants and treated them spitefully, even slew some. But when the king heard thereof, he was angry; and he sent forth his armies and destroyed those murderers and burned up their city. Then said he to his servants. 'The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways and as many as ye shall find, bid to the marriage.' So these servants went into the highways and gathered together and as many as they found, both bad and good, and the wedding was furnished with guests.

"And when the king came in to see the guests, he saw there a man which had not a wedding garment and he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless; Then said the king to the servants, Bind him hand and foot and take him away and cast him into outer darkness. There shall be weeping and gnashing of teeth, for many are called but few are chosen." (See Heb. 12:13)

CHAPTER XXV

JESUS DEFEATS PHARISEE TREACHERY

RENDER TO CAESAR AND ALSO UNTO GOD. Mt. 22:15-22, Mk. 12:13-17, Lk. 20:20-26.

Then went the Pharisees and took counsel how they might entangle Him in His talk. And they watched Him sending forth spies which would feign themselves just men, that they might take hold of his words and so they might deliver Him into the power and authority of the governor. And they sent out unto Him their followers with the Herodians, saying, "Master, we know that thou art true and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of man. Tell us therefore what thinkest thou? Is it lawful to give tribute to Caesar or not?" But Jesus knowing their craftiness and perceiving their wickedness said, "Why tempt you me, you hypocrites? Show me tribute money." And they brought Him a penny. And Jesus said unto them, "Whose image and superscription hath it?" They answered Him, "Caesar's" Then said Jesus unto them, "Restore therefore unto Caesar the things that are Caesar's; and restore unto God the things that belong to God."

And when they had heard these words, they marveled, for they could not, in the presence of the people, deny what He had said, and they held their peace and went away and left Him. (See Rom. 3:6,7)

SADDUCEES BESTED ON HEAVENLY MARRIAGE. Mt. 22:23-33, Mk. 12:18-27, Luke 20:27-40.

The same day the Sadducees came unto Him who deny the resurrection and they questioned Him saying, "Master, Moses wrote unto us, if a man's brother die and leave his wife behind, having no children, that the brother should take his wife and raise up seed unto his brother. Now there were seven brothers and the first took a wife, and dying, left no seed, likewise the second also and the third unto the seventh had her and left no seed. Last of all the woman died also.

"In the resurrection when they shall rise, whose wife shall she be of all of them? For the seven had her to wife." And Jesus, answering, said unto them, "You are in error, not knowing the scriptures nor the power of God. The children of this world marry and are given in marriage, but when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels in heaven. Neither can they die any more, for they are equal unto the angels and are the children of God, being children of resurrection.

"But as touching the dead that they rise: Have ye not read that which was spoken unto you of God saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob.' God is not God of the dead, that of the living." And when the multitude heard it, they were astonished at His teaching. Then certain of the scribes, answering Him, said, "Master, thou hast well said." After this they dare not ask Him any questions at all.

THE TWO LOVES ARE THE GREATEST COMMANDMENTS. Mt. 22:34-40, Mk. 12:28-34.

But when the Pharisees heard that Jesus had put the Sadducces to silence, they gathered together; and one of the Scribes, a lawyer, came, and having heard them reasoning together, perceived that Jesus had answered them well. He asked Jesus saying, "Master which is the greatest commandment in the law?" Jesus answered him; "The first commandment is, Hear O Israel, the Lord thy God is one Lord.

Thou shalt love the Lord thy God with all thine heart and with all thy mind and with all thy soul and with all thy strength: This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. On these two commandments hang all the law and the prophets."

And the scribe said unto Him, "Master, thou hast said the truth, for there is one God and there is none other than He. And to love him with all the heart and all the understanding and with all the soul and with all the strength and to love his neighbor as himself is more than all whole burnt offerings and sacrifices." And when Jesus saw that he answered directly, He said unto him, "Thou art not far from the kingdom of God." And no man after that dare ask Him any questions. (See 1 Cor. 13)

JESUS QUIZZED PHARISEES ABOUT DAVID'S HISTORY. Mt. 22:42-45, Mk. 12:35-37, Luke 20:41-44. . . . While the Pharisees were gathered together in the temple Jesus taught them saying, "How say you that Christ is David's son? David himself said in the Book of Psalms, 'The Lord said unto my Lord, sit thou on my right hand till I have made thine enemies thy footstool. David therefore himself called him Lord. How then is he his son? How does David in the spirit call him Lord?' And no man was able to answer Him a word. Neither did any man from that day ask Him any more questions — but the people received Him gladly.

EIGHT WOES AGAINST SCRIBES AND PHARISEES. Mt. 23:1-36, Mk. 12:38-40, Luke 20:45-47. . . . Then spake Jesus unto the audience of all the people and unto His disciples: "Beward of the scribes and Pharisees who sit in master's seats, who love to walk in long robes, who love greetings in the market places. All, therefore, whatsoever they bid you observe, that do. But go not you after their works, for they say and do not do what they say; For they bind heavy burdens grievous to be borne and lay them on men's shoulders, but they themselves will not move their little fingers to help them bear them.

"But all their work they do to be seen of men; and they braid their prayer boxes, and enlarge the borders of their garments; They love the front seats at the feast and the chief seats in the synagogue. They gather in the market to be called Rabbi, Rabbi. But be not called Rabbi for one is your master, even Christ, and ye are all brethren.

"Call no man father upon the earth for one is your Father who is in heaven; Neither be ye called master, for one is your Master, even Christ. But he that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."

"But woe unto you scribes and Pharisees, hypocrites, for you shut up the kingdom of heaven against men, for you neither go in yourselves nor suffer them that are entering to go in. Woe unto you scribes and Pharisees, hypocrites! For you devour widow's houses and for a pretense make long prayers; therefore, you shall receive the greater damnation." (See 1 Peter 5:1-3). Woe unto you scribes and Pharisees, hypocrites! For you compass land and sea to make one proselyte; and when he is made you make him twofold more the child of hell than yourselves. Woe unto you, blind guides, which say, Whosoever shall swear by the temple it is nothing; But whosoever shall swear by the gold of the temple he is bound by his oath.

“You fools and blind, for whither is greater, the gold or the temple that sanctifies the gold? And you say, whosoever shall swear by the altar is nothing, but whosoever shall swear by the gift that is on the altar is guilty. You fools and blind, for whither is greater, the gift or the altar that sanctifies it?

“Who therefore shall swear by the altar, sweareth by it and all things thereon; And whoso shall swear by the temple sweareth by it and all that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God and by him that sitteth thereon.

“Woe unto you scribes and Pharisees, hypocrites! For you pay tithes of mint and cumin and have omitted the weightier matters of the law: judgment, mercy and faith. These ought you to have done, and not to leave the other undone. You blind guides, which strain at a gnat and swallow a camel.

“Woe unto you scribes and Pharisees, hypocrites! You make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also.

“Woe unto you scribes and Pharisees, hypocrites! For you are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones and all uncleanness. Even so you also appear righteous unto men, but within you are full of hypocrisies and iniquities.

“Woe unto you scribes and Pharisees, hypocrites! Because you build the tombs of the prophets, and garnish the sepulchres of the righteous; And you say if we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. Wherefore you be witnesses unto yourselves, that you are the children of them which killed the prophets. Fill you up then, the measure of your fathers.

“You serpents, you generation of vipers, how can you escape the damnation of hell? Wherefore, behold, I send you prophets and wise men and scribes; and some of them you shall kill and crucify, and some of them you shall scourge in the synagogues and persecute them from city to city; that upon you may come all the bloodshed upon the earth. From the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom you slew between the temple and the altar. Verily, I say unto you, All these shall come upon this generation.”

JESUS LAMENTS OVER
CITY OF JERUSALEM. Mt.
23:37-39.

“O Jerusalem, Jerusalem, Thou that killest the prophets and stonest them which are sent unto thee; How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and you would not: Behold your house is left unto you desolate. For I say unto you, You shall not see me henceforth till you shall say, Blessed is He that cometh in the name of the Lord.”

JESUS LAUDS GIFT OF
WIDOW’S TWO MITES. Mk.
12:41-44. . . .

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; And many that were rich cast much. There came a certain poor widow and she threw in two mites, which is a farthing. Jesus called unto Him his disciples and said unto them, “Verily I say unto you that this poor widow hath cast in more than all they which have cast into the treasury; For all they did cast in of their abundance, but she, being in want, cast in all that she had, even her living.”

THE GREEKS SAY WE
WOULD SEE JESUS.
John 12:20-27

Now there were certain Greeks among the people that came up to worship at the feast. The same came therefore to Phillip, who was of Bethsaida of Galilee, and desired him saying, "Sir, we would see Jesus."

Phillip cometh and telleth Andrew, and again Andrew and Phillip tell Jesus. Jesus answered the Greeks saying, "The hour is come that the Son of Man should be glorified. Verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; But if it die it bring forth much fruit. He that loveth his life shall lose it; and he that loseth his life for my sake, in this world, shall keep it unto life eternal." (See Lk. 9:24)

"If any man serve me, let him follow me, and where I am there shall also my servant be. If any man serve me, him will my Father honor. Now is my soul troubled, and what shall I say? Father save me from this hour? But for this I came into the world."

THUNDERING VOICE FROM HEAVEN. Jn. 12:28-36. . . . "Father, glorify thy name." Then came there a voice from heaven, "I have both glorified it and will glorify it again."

The people therefore that stood by and heard it said it thundered; others said an angel spoke to Him. But Jesus answered and said, "This voice came not because of me but for your sakes. Now is the judgment of this world; Now shall the prince of this world be cast out. (See Acts 26:18) I, if I be lifted up, will draw all men unto me." This He said signifying what death He should die.

The people answered Him, "We have heard out of the law that Christ abideth forever; How sayest thou, the Son of Man must be lifted up? Who is the Son of Man?" Then Jesus said unto them, "Yet a little while is the light with you. Walk while you have the light lest darkness come upon you. For he that walketh in darkness knoweth not whither he goeth. While you have the light, believe in the light that you may be the children of light."

These things spake Jesus and departed and did hide Himself from them.

THE UNBELIEVERS TOLD TO WALK IN THE LIGHT. Jn. 12:37-50. . . . Though Jesus had done many miracles before them, yet many believed not on Him, and in this the saying of Isaiah the prophet was fulfilled which he spoke, "Lord, who hath believed our report and to whom hath the arm of the Lord been revealed?" (Isa. 52:1) Therefore

they would not believe, even as Isaiah had said, "He that blinded their eyes and deadened their hearts, lest they should see with their eyes and perceive with their hearts, and turn unto me to heal them." These things said Isaiah when he saw His glory and spake of Him. Nevertheless among the chief rulers also many believed on Him; But because of the Pharisees they did not make confession of Him, lest they should be put out of the synagogue; For they loved the praise of men more than the praise of God.

Jesus continued and said, "He that believeth on me, believeth not on me but on Him that sent me: He that seeth me, seeth Him that sent me.

"I am come, a light into the world that whosoever believeth in me should not walk in darkness; And if any man hear my words and believe not, I judge him not, for I came not to judge the world but to save the world. He that rejecteth me and receiveth not my word hath one that judges him; The words

that I have spoken, the same shall judge him in the last day. For I have not spoken of myself but the Father which sent me; He gave me a commandment what I should say and what I should speak. I know that His commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak.”

DESTRUCTION OF TEMPLE FORETOLD BY JESUS. Mt. 24:1-5, Mk. 13:1-11, Lk. 21:5-8. . . . And as Jesus went out of the temple, one of his disciples said unto Him, “Master, see what manner of stones, and how the temple is adorned, and what buildings there are.” And Jesus said unto him, “Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down.” And as He sat upon the Mount of Olives, over against the temple, Peter and James and John asked Him privately, “Tell us when shall these things be, and what shall be the sign of the coming of the end of the world?”

Jesus answered them and said “Take heed lest any man deceive you, for many shall come in my name saying, ‘I am the Christ’ and the time draweth near. Go you not after them.” (Acts 5:36,37)

CHAPTER XXVI

HE LIGHTS THE DARK WAY

THE END IS NOT YET. G O S P E L T O A L L N A T I O N S. Mt. 24:6-14, Mk. 13:7-13, Lk. 21:9-19. . . . “And you shall hear of wars and rumors of wars. See that you not be troubled, for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom; there shall be famine and pestilences and earthquakes in divers places, and great signs there shall be from heaven; These are the beginning of sorrows.

“But take heed to yourselves; for before all this they shall lay their hands on you and persecute you, delivering you to the synagogues and unto prisons, being brought before kings and rulers for my name’s sake for a testimony against you.

“But when they shall lead you and deliver you up, take no thought beforehand what you shall speak, neither do you premeditate; But whatsoever shall be given you in that hour, that speak you; For it is not you that speaks but the Holy Spirit. For I will give you a mouth of wisdom which all your adversaries shall not be able to gainsay nor resist. (See Acts 26)

“Then shall they deliver you up to be afflicted and shall kill you, and you shall be hated of all nations for my name’s sake. And then shall many be offended and shall betray one another; Brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and shall cause them to be put to death. But he that shall endure unto the end shall be saved. And the gospel of the kingdom shall be preached to all the world for a witness unto all nations. Then shall the end come.” (See Acts 12)

SIGN OF THE END TIME GIVEN BY CHRIST. Lk. 21:20-26, Mt. 24:15-22, Mk. 13:14-20. . . . “When you therefore shall see the abomination of desolation spoken of by Daniel the prophet (Dan. 9:27) then stand in the holy place. Whoso readeth let him understand. And when you shall see Jerusalem compassed with armies then know that the desolation thereof is nigh.

“Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out, and let them that are in the country enter therein; For these are the days of vengeance, and all things that are written will be fulfilled.

“But woe unto them that are with child, and to them that give suck in those days, for there shall be great distress in the land and wrath upon the people.

“And they shall fall by the edge of the sword, and shall be led away captive into all nations until the time of the Gentiles is fulfilled. Jerusalem shall be trodden down by the Gentiles. And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations; with perplexity; the sea and the waves roaring. Men’s hearts will fail them for fear, and for looking after these things which are coming on the earth; For the powers of heaven shall be shaken.

“For in those days shall be affliction such as was not from the beginning of creation which God created unto this time; neither shall be. And except that the Lord had shortened these days, no flesh should be saved; But for the elect’s sake whom He hath chosen he hath shortened the days.”

BELIEVE NOT EVERY SPIRIT CLAIMING TO BE OF CHRIST. Mt. 24:23-35, Mk. 13:21-31, Lk. 21:27-33...	“If any man shall say unto you, ‘Lo, here is Christ, or there;’ believe him not; For there shall arise false Christs and false prophets who shall show great signs and wonders, insomuch that if it were possible they should deceive the very elect. But take no heed; Behold I have foretold you all things.
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“Wherefore if they shall say unto you, ‘Behold, he is in the desert;’ go not forth; ‘Behold, he is in the secret chamber,’ believe him not. For as the lightning cometh out of the east and shineth even unto the west, So also shall the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

“Immediately after the tribulation of these days shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven, and the powers of heaven shall be shaken. (See Rom. 8:28)

“And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; And they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of heaven to the other.

“Now learn a parable of the fig tree; When his branch is yet tender and putteth forth leaves, you know that summer is nigh; so likewise, when you shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass away till all these things (destruction of Jerusalem: Titus destroyed city in 70 A.D.) are fulfilled, Heaven and earth shall pass away, but my words shall not pass away.” (See Rev. 1:7)

PREPARE FOR THE COMING OF THE KINGDOM. Mt. 24:36-42, Mk. 13:32-37, Lk. 21:34-36.....	“But of that day and hour knoweth no man, no not even the angels in heaven, but my Father only. But as in the days of Noah, so shall the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark. And
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knew not until the flood came and took them all away. So shall the coming of the Son of man be.

“Then shall two be in the field, the one shall be taken and the other left; Two women shall be grinding at the mill, the one shall be taken and the other left; For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work, and commanded the porter to watch therefore for you know not when the master of the house cometh, at even or midnight or at the cockcrowing in the morning.

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that the day come upon you unaware; For as a snare shall it come on all them that dwell on the face of the whole earth. Watch you, therefore, and pray always that you may be accounted worthy to escape all these things that shall come to pass; And stand before the Son of man, lest coming suddenly, He find you sleeping; And what I say unto you, I say unto all. Watch.” (See Rev. 14:14; Rev. 16:15)

BE READY FOR THE LORD’S COMING. Mt. 24:43-51....

“But know this, that if the good man of the house had known in what watch the thief would come he would have watched and would not have suffered his house to be broken up. For in such an hour as you think not, the Son of Man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing.

“Verily I say unto you, He shall make him ruler over his goods. But if that evil servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him and in an hour that he is not aware of. And shall cut him asunder and appoint him his portion with the hypocrites; There shall be weeping and gnashing of teeth.” (Rev. 3:3)

THE PARABLE OF THE TEN VIRGINS. Mt. 25:1-13....

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil in them, but the wise took oil in their vessels with their lamps.”

“While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh. Go you out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, For our lamps are gone out. But the wise answered saying, Not so, lest there be not enough for us and you; But go you rather to them that sell and buy for yourselves; And while they went to buy the bridegroom came. They that were ready went in with him to the marriage and the door was shut.

“Afterwards came also the other virgins saying, Lord, Lord, open to us, but He answered and said, Verily I say unto you I know you not. Watch therefore for you know neither the day nor the hour when the Son of man cometh.” (See Thes. 4:16,17)

J E S U S R E P E A T S "The kingdom of heaven is as man traveling into a far
P A R A B L E O F T H E F I V E country, who called his own servants and delivered
T A L E N T S . M t . unto them his goods, And unto one he gave five
25:14-30. talents and to another two and to another one; to

every man according to his several ability; and
straightway took his journey. Then he that had received the five talents went and
traded the same and made five other talents, likewise he that had received two
gained other two. But he that had received one went and digged in the earth and
hid his lord's money.

"And after a long time the lord of those servants cometh and reckoned
with them. He that had received five talents came and brought other five talents,
saying, Lord thou deliverest unto me five talents. Behold I have gained beside
them five talents more. His lord said unto him, Well done, thou good and faithful
servant. Thou hast been faithful over a few things. I will make thee ruler over
many things. Enter thou into the joy of thy lord.

"He that had received two talents came and said, Lord thou deliverest unto
me two talents. Behold I have gained two other talents beside them. His lord said
unto him, Well done, thou good and faithful servant. Thou hast been faithful over
a few things. I will make thee ruler over many. Enter thou into the joy of thy
lord.

"Then he which had received the one talent came and said, Lord I know
that thou art a hard man, and reapest where thou hadst not sown, and gathering
where thou hast not strewed; And I was afraid and hid thy talent in the earth.
Lo, here thou hast that is thine. His lord answered and said unto him, Thou
wicked and slothful servant. Thou knewest that I reap where I did not sow and
gather where I had not strewed; Thou oughtest therefore to have put my money
to the exchange and then at my coming I should have received mine own with
usury.

"Take therefore the talent from him and give it unto him that hath ten
talents. For every one that hath shall be given and he shall have an abundance;
But from him that hath not shall be taken away even that which he hath. And
cast the unprofitable servant into outer darkness. There shall be weeping and
gnashing of teeth." (See Lk. 13:19-27)

J E S U S D E S C R I B E S "When the Son of man shall come in His glory, and all
J U D G M E N T D A Y . M t . the holy angels with Him, then shall He sit upon the
25:31-46. throne of His glory, and before Him shall be gathered

all nations (See Rev. 19:11-16) And He shall separate
them one from another as a shepherd divideth the
sheep from the goats; He shall set the sheep on the right hand and the goats on
the left. Then shall the king say unto them on His right hand, come you, blessed
of my Father; Inherit the kingdom prepared for you from the foundation of the
world; For I was an hungered and you gave me meat; I was thirsty and you gave
me drink; I was a stranger and you took me in; I was naked and you did clothe
me; I was sick and you visited me; I was in prison and you came unto me.

"Then shall the righteous answer Him saying, Lord, when saw we thee an
hungered and fed thee? or thirsty and gave thee drink? When saw we thee a
stranger and took thee in or naked and clothed thee? Or when saw we thee sick
or in prison and came unto thee? And the king shall answer and say unto them,
Verily I say unto you: Inasmuch as you have done it unto one of the least of
these my brethren you have done it unto me.

“Then shall He say unto them on his left hand: Depart from me you cursed into everlasting fire, prepared for the devil and his angels; For I was an hungered and you gave me no meat; I was thirsty and you gave me no drink; I was a stranger and you took me not in and you clothed me not: Sick was I and in prison and you ministered not unto me.

“Then they answered Him saying, Lord when saw we thee an hungered or a thirst or a stranger or naked or sick or in prison and did not minister unto thee?

“Then shall He answer saying, Inasmuch as you did it not to one of the least of these you did it not unto me. And there shall go away into everlasting punishment, but the righteous into life eternal.” (See James 2:15,16)

CHAPTER XXVII

A SUPPER TO REMEMBER

RULERS CONSPIRE WITH JUDAS TO BETRAY THE MASTER. Mt. 26:1-5; 14-16, Mk. 14:1-2, Lk. 22:1-8.	Now the feast of unleavened bread was nigh which is called the Passover and Jesus said unto His disciples, “You know that after two days is the feast of the passover and the Son of man is betrayed to be crucified.”
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Then assembled together the chief priests and scribes and the rulers of the people unto the court of the high priest who was called Caiaphas; And conspired that they might take Jesus by subtlety and kill Him; But they said, “Not on the feast day, lest there be an uproar among the people,” for they feared the people.

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve, and he went his way and communed with the chief priests and captains how he might betray Jesus unto them. And when they heard it they were glad and promised to give him money. And he sought how he might conveniently betray Him, saying, “What will you give me, and I will deliver Him unto you?” And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Jesus in the absence of the multitude.

THE ALABASTER BOX BROKEN OVER JESUS. Mt. 26:6-13.	Now when Jesus was in Bethany, in the house of Simon, the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on His head as He sat at meat.
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But when His disciples saw it, they had indignation, saying, “To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.”

When Jesus perceived it, He said unto them, “Why trouble you the woman? For she hath wrought a good work upon me. For you have the poor always with you; but me you have not always. For in that she hath poured this ointment on my body, she did it for my burial.

“Verily I say unto you, Wherever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.”

JESUS INSTRUCTS DISCIPLES TO PREPARE THE PASSOVER. Mt. 26:17-19, Mk. 14:12-16, Lk. 22:7-13.....

The day of unleavened bread was come on which the passover lamb must be killed; On the first day of the feast His disciples said unto Him, "Where wilt thou that we go and make ready that thou mayest eat the passover?" And He sendeth two of His disciples, Peter and John saying, "Go and make ready the passover that we may eat. Behold, when you enter into the city there shall you meet a man carrying a pitcher of water; Follow him into the house wherein he goeth.

"And you shall say unto the good man of the house, 'The Master saith, my time is at hand. Where is the guest chamber where I shall eat the passover with my disciples?' and he will show you a large upper room furnished. There make ready." And His disciples went forth as Jesus had appointed them and came into the city and found as he had said unto them; and there they made ready the passover. (See Acts 1:3)

JESUS WASHES THE FEET OF DISCIPLES. Lk. 22:14-16, Jn. 13:1-21.....

And when the hour was come He sat down with the twelve disciples. And He said unto them, "With desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not any more eat of it until it is fulfilled in the kingdom of God." (See Mt. 26:29; Mk. 14:25)

Now before the feast of the passover, Jesus knowing that His hour was come, that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto eternity. And supper being ended, the devil having put into the heart of Judas Iscariot, Simon's son, to betray Him; Jesus knowing that the father had given all things into His hands, and that He came from God and went to God;

He rises from the supper table and laid aside His garments and took a towel and girded himself; And after that he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

Then cometh He to Simon Peter, and Peter saith unto Him, "Lord, doest thou wash my feet?" Jesus answered and said unto him, "What I do thou knowest not now, But thou shalt know hereafter." Peter saith unto Him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter said unto Him, "Lord, not my feet only but my hands and my head." Jesus saith unto him, "He that is washed, needeth not to wash save his feet, but is clean every whit, and you are clean, but not all of you." For He knew him that would betray Him. Therefore said He, "You are not all clean."

So after He had washed their feet, and had taken his garments and was set down again, He said unto them, "Know you what I have done unto you? You call me Master and Lord and you do well for so I am. If I then, your Lord and Master have washed your feet, you ought also to wash one another's feet, for I have given you an example, that you should do as I have done unto you. Verily I say unto you, The servant is not greater than his lord, neither he that is sent greater than Him that sent Him. If you know these things, happy are you that do them.

"I speak not of you all; I know whom I have chosen; but the scripture hath said, 'He that eateth bread with me hath lifted up his heel against me.' Now I tell you before it come to pass that when it is come to pass you may believe that I AM HE."

“Verily I say unto you ‘He that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth Him that sent me..” When Jesus had thus said, He was troubled in His spirit and said, “Verily, verily I say unto you that one of you shall betray me.”

JESUS SAID, WHAT THOU DOEST DO QUICKLY. Mt. 26:22-25, Mk. 14:19-22, Lk. 22:21-22, Jn. 13:23-33. “And behold, the hand that betrays me is with me at this table. Good it were for that man if he had never been born, For the Son of man goeth as it hath been determined, But woe unto that man through whom He is betrayed.” The disciples began to be sorrowful and to say, one to another: “Is it I?” There was one at the table reclining on Jesus’ bosom, the disciple whom Jesus loved.

Peter therefore beckoneth to Him and said unto Him, “Tell us who it is of whom He speaketh.” He leaned back as it were on Jesus’ breast and said unto the Lord, “Lord, who is it?” Jesus therefore answered, “He it is whom I shall dip the sop and give it him.” So when He had dipped the sop He taketh it and giveth it to Judas the son of Simon Isacariot. And Judas, which betrayed Him answered, “Is it I, Lord?” Jesus said unto him, “Thou hast said.” And after the sop, then entered Satan into Judas (See Jas. 1:13-15) Jesus therefore said unto him, “That thou doest, do quickly.”

Now no man at the table knew for what intent He spake this unto Judas, for some thought because Judas had the bag that Jesus said unto him, Buy this thing or that you have need of for the feast, or that he should give something to the poor. Judas, then having received the sop, went out, and it was night. Therefore when he was gone out, Jesus said, “Now is the Son of man glorified and God is glorified in Him, and God shall also glorify Him in Himself and straightway glorify Him. (See Jn. 17:1)

JESUS INSTITUTES THE LORD’S SUPPER. Mt. 26:26-29, Mk. 14:22-25, Lk. 22:19,20, 1 Cor. 11:23-29. As they were eating, Jesus took bread, and when He had given thanks He brake it and gave unto His disciples saying, “Take, eat. This is my body which is given for you; this do in remembrance of me.”

After the same manner He took the cup and gave thanks and gave it to them, saying as he supped, “This is the cup of the new covenant, in my blood which is shed for you and many for the remission of sins. Drink ye all of it.” And he gave it to them and they drank it. “This do as often as ye do it in remembrance of me (for as often as ye eat this bread and drink this cup you do remember the Lord’s death till He come.) Verily I say unto you I will drink no more of the fruit of the vine until that day when I drink it new in the kingdom of God.”

(Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of the bread and drink of the cup for he that eateth and drinketh should understand the meaning of this ceremony.)

JESUS WARNS PETER OF HIS DENIAL. Mt. 26:31-35, Mk. 14:27-31, Jn. 13:36-38. Then said Jesus unto them, “All you shall be offended because of me this night; For it is written, ‘I will smite the shepherd and the sheep of the fold shall be scattered abroad.’ But after I am risen again, I will go

before you into Galilee.” Peter answered and said unto Him, “Though all men shall be offended because of thee, yet will I never be offended.” This said he vehemently, “Though I should die for thee, yet will I not deny thee.” Likewise said all the disciples.

And the Lord said to Simon, "Behold Satan hath desired to have you that he may sift you as wheat; But I have prayed for you, that you fail not, and when you have turned again, strengthen then thy brethren." And Simon said unto Him, "Lord, I am ready to go with thee both into prison and death." But Jesus said unto Peter, "I tell thee Peter, the cock shall not crow this night before thou shalt thrice deny that thou knowest me."

THERE WAS STRIFE AMONG DISCIPLES OF JESUS THAT DAY. Luke 22:24-35. . . . Now there was strife among the disciples which of them should be accounted the greatest; and Jesus said unto them, "The Kings of the Gentiles exercise lordship over the people and in turn are called benefactors. But with you it shall not be so. For he that is greatest among you let him be as the younger one, and he that is chief as he that doth serve; For which is greater? He that sitteth at meat or he that serveth? Is it not he that serveth at meat? I am among you as he that serveth.

"You are they which have continued with me through my temptations and testings — And I appoint unto you a kingdom as my Father hath appointed unto me that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel."

And He said unto His disciples, "When I sent you before without purse or scrip or shoes, lacked you anything?" And they said, "Nothing." Then said He unto them, "But now, he that hath a purse let him take it and likewise his scrip; And he that hath no sword, let him sell his garments and buy one; And they said, "Lord, behold here are two swords," and He said unto them, "It is enough." (Eph. 6:10-18) For I say unto you that that which is written concerning me, must yet be accomplished. And He was reckoned among the transgressors; for the things concerning me have an end." (Isa. 53:12)

JESUS GIVES THE NEW COMMANDMENT. Jn. 13:33-35. . . . "Little Children, Yet a little while I am with you. You shall seek me, and as I said unto the Jews, Whither I go you cannot come, so now I say to you. A new commandment I give unto you, that you love one another, As I have loved you, that you also may love one another. By this shall all men know that you are my disciples if you love one another."

JESUS COMFORTS HIS DISCIPLES. Jn. 14:1-31. . . . Let not your heart be troubled. You believe in God; Believe also in me. In my Father's house are many mansions. (See 2 Cor. 5:1) If it were not so would I have told you that I go to prepare a place for you? I will come again and receive you unto myself that where I am there you may be also." (See 1 Thes. 4:17) Thomas said unto Him, "Lord, we know not whither thou goest and how can we know the way?" Jesus said unto him, "I AM THE WAY, the truth and the life; No man cometh unto the Father but by me. If you had known me you would have known my Father also; and from henceforth you know Him and have seen Him."

Philip said unto Him, "Lord, show us the Father and it sufficeth us." Jesus said unto him, "Have I been so long with you and yet thou hast not known me, Philip? He that hath seen me hath seen the Father; and how sayest thee, 'Show us the Father?' Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself; But the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake.

“Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall you do, because I go to my Father. And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it. (See Jn. 5:14)

“If you love me, keep my commandments, and I will pray the Father and He shall give you another Comforter, (advocate, strengthener). (See Rom. 8:14,) that He will abide with you forever, even the Spirit of Truth whom the world cannot receive because it seeth Him not, neither knoweth Him; But you know Him for He dwelleth with you and shall be with you.

“I will not leave you comfortless, (Jn. 16:3; 1 Jn. 2:27) I will come to you. Yet a little while and the world seeth me no more. Because I live, you shall live also. At that day you shall know that I am in the Father and you in me and I in you. He that hath my commandments and keepeth them; he it is that loveth me; and he that loveth me shall be loved of my Father; And I will love him and will manifest myself to him.”

Judas saith unto Him, not Isacariot, “Lord, how is it that thou wilt manifest thyself unto us and not unto the world?” (See 1 Cor. 2:14) Jesus answered and said unto him, “If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not does not follow my teachings and the word which you hear is not mine but the Father’s which sent me.

“These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit whom the Father will send in my name, HE SHALL TEACH YOU ALL THINGS AND BRING TO YOUR REMEMBRANCE WHATSOEVER I HAVE SAID UNTO YOU. Peace I leave with you, My peace I give unto you. (See Phil. 4:7) Not as the world giveth, give I unto you. Let not your heart be troubled, Neither let it be afraid.

“You have heard that I said unto you how I go away and come again unto you. If you loved me you would rejoice because I said I go unto the Father, for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, you might believe. Hereafter, I will not talk much with you; For the prince of this world cometh and hath nothing in me. But that the world may know that I do love the Father and as the Father gave me commandment, even so I do. Arise, let us go hence.”

CHAPTER XXVIII

LO! I WILL BE WITH YOU ALWAYS

I AM THE VINE AND “I am the true vine and my Father is the husbandman.
YOU ARE THE Every branch in me that beareth not fruit He taketh
BRANCHES. Jn. away; and every branch that beareth fruit He purgeth
15:1-11. . . . it that it may bring forth more fruit. Abide in me and

I in you. Now you are clean through the word which I have spoken unto you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can you, except you abide in me. I am the vine and you are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me you can do nothing.

“If a man abide not in me he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned. If you abide

in me and my words abide in you, you shall ask what you will and it shall be done unto you. Herein is my Father glorified, that you bear much fruit, so shall you be my disciples. As the Father hath loved me, so have I loved you; Continue you in my love. If you keep my commandments you shall abide in my love, even as I have kept my Father's commandments and abide in His love."

I HAVE CHOSEN YOU. "This is my commandment, that you love one another, BRING FORTH FRUIT. Jn. as I have loved you. Greater love hath no man than 15:12-27. this, that he lay down his life for his friends. You are my friends if you do whatsoever I command you. Henceforth I call you not servants for the servant knoweth not what his lord doeth; But I have called you friends; For all things that I have heard of my Father I have made known unto you.

"You have not chosen me, but I have chosen you that you should go and bring forth fruit, and that your fruit should remain; That whatsoever you shall ask in the Father's name, He will give it you. These things I command you that you love one another. If the world hate you ye know that it hated me before it hated you. If you were of the world, the world would love his own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the words that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my sayings they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

"If I had not come and spoken unto them, they had not known sin; But now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin; But now they have both seen and hated both me and my Father.

"But this cometh to pass fulfilling the word that is written in the law, 'They hated me without a cause.' But when the comforter is come, whom I shall send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he will testify of me, and you also shall bear witness because you have been with me from the beginning."

JESUS FORETELLS "These things have I spoken unto you that you should PERSECUTION AND not be offended. They shall put you out of the COMING OF HOLY synagogues; yea, the time will come that whosoever SPIRIT. Jn. 16:1-16. killeth you will think that he doeth God's service. And these things they will do unto you because they have not known the Father or me. But these things have I told you that when the time shall come you may remember that I told you of them. And these things I said unto you at the beginning, because I was with you.

"But now I go my way to Him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away; For if I go not away, the Comforter will not come unto you. And when he is come he will reprove the world of sin and of righteousness and of judgment. Of sin, because they believe not on me; Of righteousness, because I go to my Father and you see me no more; Of judgment because the prince of this world is judged.

"I have yet many things to say unto you; But you cannot bear them now. Howbeit, when the Spirit of Truth is come, he will guide you into all truth; For

he shall not speak of himself but whatsoever you shall hear, that shall he speak, and he will show you things to come. He shall glorify me; For he shall receive of mine and shall show it unto you. All things that the Father hath are mine, Therefore said I that he will take of mine and shall show it unto you. A little while and you shall not see me; And again a little while and you shall see me, because I go to the Father.”

The disciples said therefore, “What is this that He saith? ‘a little while?’ We cannot tell what He saith.” Now Jesus knew that they were desirous to ask Him and said unto them, “Do you inquire among yourselves of what I said? ‘A little while and you shall not see me, and again a little while and you shall see me?’ Verily, verily, I say unto you; That you shall weep and lament but the world shall rejoice, and you shall be sorrowful but your sorrow shall be turned into joy. (See Lk. 24:6)

“A woman when she is in travail hath sorrow, because her hour is come; But as soon as she is delivered of the child she remembereth no more the anguish, for joy that a man is born into the world. And you now therefore have sorrow; But I will see you again and your heart shall rejoice and your joy no man taketh from you.”

HEREAFTER PRAY IN MY NAME. IT SHALL BE DONE. Jn. 16:23-33. . . . “In that day you shall ask me nothing. Verily, verily I say unto you, whatsoever you shall ask the Father in my name, he will give it you. Hitherto you have asked nothing in my name. Ask and you shall receive that your joy may be full. These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak to you in proverbs. I shall show you plainly of the Father.

“At that day you shall ask in my name. And I say unto you that I will pray the Father for you; For the Father Himself loveth you because you have loved me, and have believed that I came out from God. I came forth from the Father and am come into the world; Again I leave the world and go to the Father.” (Jn. 1:14) His disciples said unto Him, “Lo, now speakest thou plainly and speakest not in proverbs. Now we are sure that thou knowest all things and needest not that any man should ask thee. By this we believe that thou camest forth from God.”

Jesus said, “Do you now believe? Behold, the hour cometh, yea is now come, that you shall be scattered, every man to his own; And shall leave me alone; yet I am not alone because the Father is with me. These things I have spoken unto you that in me you might have peace. In the world you shall have tribulation but be of good cheer, I have overcome the world.” (See 1 Jn. 4:4)

JESUS’ LAST PRAYER WITH THE DISCIPLES. Jn. 17:1-26. . . . These words spake Jesus and lifted up His eyes to heaven and said, “Father, the hour is come. Glorify thy Son that thy Son also may glorify thee.

“As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal; That they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had before the world was. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were and thou gavest them me, and they have kept thy word.

“Now they have known that all things whatsoever thou hast given me are of thee for I have given them the words which thou gavest me; They have received them, and know surely that I came out from thee and they have believed that thou didst send me.

“I pray for them; I pray not for the world but for them which thou hast given me; for they are thine and all mine are thine and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world and I come to thee. Holy Father, keep them through thine own name, those whom thou hast given me, that they may be one, as we are one.

“While I was in the world I kept them in my name, Those thou gavest me I have kept and none of them is lost, but the son who wasted his usefulness; thus fulfilling scriptures.

“And now I come to thee, and these things I speak unto the world that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world even as I am not of the world. (See 2 Thes. 3:3)

“Sanctify them through thy Truth; Thy word is truth. As thou hast sent me into the world, even so have I sent them into the world; And for their sakes, I sanctify myself that they also might be sanctified through the truth.

“Neither do I pray for these alone; But for them also which shall believe on me through thy word; That they may be one as thou, Father, art in me and I in thee, that they also may be one with us; that the world may believe that thou hast sent me. And the glory which thou gavest I have given them; that they may be one even as we are one. I in them and thou in me, that they may be perfect in me; and that the world may know that thou hast sent me and hast loved them as thou hast loved me.

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; For thou lovest me before the foundations of the world.

“O righteous Father: The world hath not known thee, But I have known thee, and these have known that thou hast sent me. I have declared unto them thy name, and will declare it that the love wherewith thou hast loved me, may be in them and I in them.” (See 1 Pet 1:21,22)

CHAPTER XXIX

THE BETRAYAL OF CHRIST

THE AGONIZING PRAYER
IN GARDEN OF
GETHSEMANE. Jn. 18:1,2,
Mt. 26:36-46, Mk. 14:
32-42, Lk. 22:39-46.....

When Jesus had spoken these words, He went forth with His disciples, over the brook Cedron, where was a garden into which He entered, and His disciples. And Judas, also, which betrayed Him, knew the place, for Jesus often resorted thither with His disciples. When they came to the place called Gethsemane, He said unto them, “Sit you here while I go and pray. Pray that you enter not into temptation.”

He took with Him Peter and the two sons of Zebedee, James and John, and began to be sorrowful and very heavy. And He said unto them, "My soul is exceeding sorrowful, even unto death. Tarry you here and watch with me; and He went a little farther and fell on the ground and prayed, saying:

"O Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt."

And He cometh unto His disciples and findeth them asleep and said unto Peter, "What? Could you not watch with me one hour? Watch and pray that you enter not into temptation. The spirit indeed is willing but the flesh is weak."

He went away again the second time and prayed saying, "Abba-Father, All things are possible with thee; Take away this cup from me, nevertheless not what I will but what thou wilt." And He returned and found them asleep again, for their eyes were heavy, neither wist they what to answer Him.

And He left them and went away and prayed the third time. And being in an agony, He prayed more earnestly. And His sweat was, as it were, great drops of blood falling down to the ground. And He said, "If thou be willing, remove this cup from me. Nevertheless not my will but thine be done." And there appeared an angel unto Him strengthening Him. Then cometh He to his disciples and said unto them, "Sleep on now and take your rest. Behold the hour is at hand and the Son of man is betrayed into the hands of sinners. Why sleep you? Rise and pray that you enter not into temptation. Behold, he is at hand that doth betray me."

KISS OF DEATH. And while He yet spake, Lo Judas, one of the twelve,
BETRAYAL AND came, and with him a band of men and officers, and
ARREST. Jn. 18:3-12, Mt. with lanterns and torches and staves from the chief
26:47-57, Mk. 14:43-52, priests and the elders of the people.
Lk. 22:47-53. . . .

Now he that betrayed Him gave them a sign saying, "Whomsoever I shall kiss the same is He; Hold Him fast. Take Him away safely."

Jesus, knowing all things that should come upon Him, went forth and said unto them, "Whom seek you?" They answered Him, "Jesus of Nazareth." Jesus said unto them, "I am He." As soon as He had said unto them, 'I am He.' they went backwards and fell on the ground. Then asked He them again, "Whom seek you?" And they said, "Jesus of Nazareth." Jesus said unto them, "I told you that I am He. If therefore you seek me, let these go their way, that the saying might be fulfilled which He spake; "Of them thou gavest me, I have lost none." And forthwith Judas came to Jesus and said, "Hail, Master" and kissed Him. Jesus said, "Friend, wherefore art thou come? betrayest thou the Son of man with a kiss?"

Then they laid hands on Him and took Him. Then Simon Peter, having a sword, drew it and smote the high priest's servant and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword.

"The cup which my Father hath given me; shall I not drink it? Thinkest thou that I cannot now pray to my Father and He shall presently give me twelve legion of angels? But how then shall the scripture be fulfilled that thus it must be. And Jesus said to the high priest's servant, "Suffer you thus far?" And He touched his ear and healed him.

Then said He to them, "Are you come out as against a thief, with swords and with staves to take me? I sat daily with you in the temple teaching, and you laid no hold on me: But this is your hour and the power of darkness. And all this is done fulfilling the scriptures of the prophets." Then the band and the captain and the officers of the Jews took Jesus and bound Him. And all the disciples forsook Him and fled. And there followed Him a certain young man having a linen cloth cast about his naked body, and the young men of the band laid hold on him and he left the linen cloth and fled from them naked.

They that laid hold of Jesus led Him away to Annas first. Now Annas sent Him bound unto Caiphas, which was the high priest that same year. And with him were assembled all the chief priests and scribes. Then led they Him to Caiphas, where the scribes and the elders were assembled. Now Caiphas was he who gave council to the Jews that it was expedient that one man should die for the people.

PETER DENIES HIS LORD WITH OATHS. Jn. 18:13-18, Mt. 26:-58; 69-75, Mk. 14:53-72, Lk. 22:54-62. Simon Peter followed Jesus afar off, even unto the place of the high priest, and Peter sat without the palace, so did another disciple. That disciple was known unto the high priest and went in with Jesus unto the place of the high priest. Then went out that other disciple which was known unto the high priest and spake unto her that kept the door, and brought Peter in.

Then said the damsel that kept the door, unto Peter, "Thou art also one of His disciples." He denied it and said, "I am not."

And when he had gone out onto the porch, the servant and officers stood, who had made a fire of coals for it was cold, and they warmed themselves; And Peter stood with them to warm himself. They said therefore unto him, "Thou art also one of His disciples." And a maiden saw him and said unto them that were there, "This fellow also was with Jesus of Nazareth." Again he denied with an oath saying, "I know not what thou sayest. I'm not the man." And he denied before them all.

And about the space of an hour after another confidently affirmed saying, "Of a truth this fellow also was with Him," and there came one and stood by and said unto Peter, "Thy speech betrayeth thee; thou art a Galilean." The one of the servants of the high priest, being a kinsmen of whose ear Peter had cut off, said, "Did not I see thee in the garden with Him?" Peter began to curse and to swear, saying, "I know not this man of whom you speak," And Peter denied again, and immediately the cock crew.

And the Lord turned and looked upon Peter; And Peter remembered the words of the Lord, how He said unto him, "Before the cock crow, thou shalt deny me thrice." And Peter went out and wept bitterly.

JESUS' TRIAL BEFORE CAIPHAS AND SANHEDRAN. Jn. 18:19-24, Mt. 26:59-68, Mk. 14:55-65. And the chief priests and all the council sought for witnesses against Jesus to put Him to death, and found none; For many bare false witness against Him, but their witness agreed not together. At last came two false witnesses and said, "We heard Him say, I will destroy this temple that is made with hands, (See Jn. 2:19) and within three days I will build another made without hands." But neither did their witness agree together.

And the high priest stood in the midst and asked Jesus saying, "Answerest thou nothing?; What is this which these witness against thee?" Then the high priest asked Jesus of His disciples and doctrine. Jesus answered him, "I spake openly to the world, I even taught in the synagogues and in the temple whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me what I have said unto them. Behold, they know what I said."

And when He had thus spoken one of the officers which stood by struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" Jesus answered him, "If I have spoken evil, bear witness of the evil; But if well why smitest thou me?"

But Jesus held his peace and the high priest answered and said unto Him, "I adjure thee by the living God that thou tell us whether thou be Christ the Son of God." Jesus saith unto him, "Thou hast said I am; Nevertheless I say unto you, Hereafter shall you see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Then the high priest rent his clothes saying, "He hath spoken blasphemy. What further need have we of witness? Behold, now you have heard his blasphemy from His own mouth. What think you?" They answered and said, "He is guilty of death."

Then the men that held Jesus mocked Him and smote Him and they did spit in His face and buffet Him, And smote Him with the palms of their hand. And when they had blindfolded Him, they struck Him in the face and asked saying, "Prophecy who it is that smote thee." And many other things blasphemously spake they against Him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together and led Him away unto their council, saying, "Art thou the Christ? Tell us." And He said unto them, "If I tell you you will not believe me; and if I also ask you you will not answer nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God." Then said they all, "Thou art then the Son of God?" And He said unto them, "You say that I am." And they said, "What need we further witness? For we ourselves have heard of His own mouth." And they held a consultation against Him to put Him to death. And when they had bound Him, they delivered Him to Pilate.

J E S U S I N T H E Then led they Jesus bound from Caiaphas unto the
J U D G M E N T H A L L Roman hall of Judgment, and it was early; And they
B E F O R E P I L A T E . J n . themselves went not into the Judgment hall lest they
18:28-38, M t . 27:11-14, should be defiled, and not able to eat the passover.
M k . 15:2-5, L k . Pilate then went out unto them and said, "What
23:2-5. accusation bring you against this man?" They answered
and said unto him, "If He were not a malefactor we
would not have delivered Him unto you." Then said Pilate unto them, "Take you
Him and judge Him according to your law."

And they began to accuse Him saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He himself is Christ, a King. And they were exceeding fierce saying, "He stirreth up the people throughout all Jewry beginning with Galilee to this place."

The Jews therefore said unto Pilate, "It is not lawful for us to put a man to death," Thus fulfilling the saying of Jesus signifying what death He should die. And when Jesus was accused by the chief priests and elders He answered nothing. Then Pilate said unto Him, "Hearest thou not how many things they witness against thee?" And Jesus answered him never a word insomuch that the governor marveled. (See Isa. 53:7)

Then Pilate entered into the Judgment hall again and called Jesus. And Jesus stood before the governor; and the governor asked Him, "Art thou the king of the Jews?" Jesus answered him, "Sayest thou this thing of thyself or did others tell it thee of me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; And what hast thou done?" Jesus answered, "My kingdom is not of this world; If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; But now my kingdom is not from hence."

Pilate therefore said unto Him, "So thou art a King." Jesus answered him, "You choose the word King; My purpose is to witness to the truth; To this end was I born and for this cause came I into the world. Every one that is of the truth heareth my voice." Pilate then said, "What is truth?" And when he had thus questioned truth he went out unto the Jewish rabble and said unto them, "I find no fault in Him at all."

JESUS STANDS BEFORE HEROD OF GALILEE. Lk. 23:6-12. When Pilate heard of Galilee, he asked whether the man was a Galilean; And as soon as he knew that He belonged unto Herod's jurisdiction he sent Him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus he was exceeding glad; For he was desirous to see Him for a long time, because he had heard many things about Him. And he hoped to have seen some miracle done by Him. Then Herod questioned with Jesus in many words, but He answered him nothing. And the chief priests and scribes stood and vehemently accused Jesus. And Herod, with his men of war, set Him to nought and mocked Him, and arrayed Him in a purple robe and sent Him again to Pilate. And the same day Pilate and Herod made friends together, for before they were at enmity between themselves.

BARABBAS CHOSEN FOR RELEASE OVER CHRIST. Mt. 27:16-26, Mk. 15:7-15, Lk. 23:13-25. Now Pilate, when he had called together the chief priests and the rulers of the people, said unto them, "You have brought this man unto me as one that perverteth the people, and behold I have examined Him before you, and have found no fault in this man, touching these things whereof you accuse Him. No, nor yet Herod, for I sent you to him and lo nothing worthy of death is done unto Him. I will therefore chastise Him and let Him go."

Now it was customary to release unto them a prisoner at the feast. There was one Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. Therefore when they gathered together, Pilate said unto them, "Whom will you that I release unto you? Barabbas, or Jesus, which is called Christ?" For he knew that for envy they had delivered Him up. Now when Pilate had set down on the Judgment seat, his wife sent unto him saying, "Have thou nothing to do with this just man, for I have suffered many things this day in a dream because of Him."

But the chief priests and the elders persuaded the multitude that they should ask for Barabbas and destroy Christ; And the governor asked and said unto them, "Whither of them will you that I release unto you?" And they said, "Away with this Jesus; Release unto us Barabbas." Pilate therefore desiring to release Jesus, spake unto them again, but they howled saying, "Crucify Him, Crucify Him."

So when Pilate saw that he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude saying, "I am innocent of the blood of this just person, See you to it." Then answered all the people and said, "His blood be on us and on our children."

Pilate therefore took Jesus and scourged Him, and he gave sentence that it should be as they requested, then released he Barabbas unto them.

PILATE TRIES AGAIN TO SAVE JESUS FROM MOB. Pilate therefore took Jesus and scourged Him, And the soldiers led Jesus away into the hall called Pretorium, Jn. 19:1-16, Mt. 27:27-30, and there they gathered the whole band and they Mk. 15:16-20. . . . stripped Jesus, and platted a crown of thorns upon His head, and put on Him a scarlet robe and they put a reed in His right hand, and they bowed the knee before Him and mocked Him, saying "Hail, King of the Jews." And they smote Him with their hands and did spit upon Him.

Pilate went forth therefore again, "Behold, I bring Him forth unto you that you may know that I find no fault in Him. Then came Jesus forth, wearing the crown of thorns, and the purple robe and Pilate said unto them, "BEHOLD THE MAN." When the chief priests and officers therefore saw Him, they cried out saying, "Crucify Him, Crucify Him." Pilate said unto them, "Take you Him and crucify Him. For I find no fault in Him."

The Jews answered, "We have a law and by our law He ought to die, because He made himself the Son of God." When Pilate therefore heard that saying, he was the more afraid; and went again into the Judgment hall and said to Jesus, "Whence art thou?" But Jesus gave him no answer. Then said Pilate unto Him, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee and have power to release thee?"

Jesus answered, "Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivereth me unto thee hath the greater sin."

And from thenceforth Pilate sought to release Jesus. But the Jews cried out saying, "If thou let this man go, thou art not Caesar's friend; Whosoever maketh himself a king speakest against Caesar." When Pilate therefore heard that saying, he brought forth Jesus, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew 'Gabbatha.' And it was the preparation of the Passover, and about the sixth hour; And Pilate said unto the Jews, "Behold your king." And they cried out, "Away with Him, Crucify Him." And Pilate said unto them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then delivered he Him therefore unto them to be crucified, And they took Jesus and led Him away.

JUDAS REPENTS AND HANGS HIMSELF. Mt. 27:3-10. . . . Then Judas, which betrayed Him, when he saw that Jesus was condemned, repented himself, and brought again the thirty pieces of silver to the chief high priest and elders, saying, "I have sinned, in that I have betrayed innocent blood." And they said, "What is that to us, See thou to that." And Judas cast down the thirty pieces of silver in the temple, and departed and went out — and hanged himself.

And the chief priests took the silver pieces and said, "It is not lawful for us to put them in the treasury; because it is the price of blood." And they took counsel and bought with them the potters field to bury strangers in. Wherefore

the field is called the 'Field of Blood' to this day. Thus was fulfilled the prophecy of Jeremiah the prophet saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the Children of Israel did value and gave them for a potters field, as the Lord hath appointed me."

CHAPTER XXX

WOUNDED FOR OUR TRANSGRESSIONS

JESUS CARRIES CROSS ON VIA DOLOROSA TO GOLGOTHA. Jn. 19:16,17, Lk. 23:26-32, Mt. 27:31-34, Mk. 15:20-23. . . .

And when they had mocked Him they took off the purple robe from Him, and put His own clothes on Him. And He bearing the cross went forth; There followed Him a great company of people and of women, which also bewailed Him and lamented. But Jesus, turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children, for behold the days are coming in which they shall say 'Blessed are the barren, and the womb that never bare and the paps which never gave suck.' Then shall they say to the mountains, Fall on us and to the hills, cover us; For if they do these things unto a green tree, what shall they do in the dry?"

And there were also two other malefactors led with Him to be put to death. And they compelled one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross; And when they came to the place of the skull, which is in the Hebrew, 'Golgotha,' they gave Him vinegar to drink, mingled with gall, and when He had tasted thereof He would not drink.

THE CRUCIFIXION OF JESUS CHRIST. Mt. 27:35-44, Mk. 15:24-32, Lk. 23:33, Jn. 19:18-24. . . .

And when they came to the place which is called Calvary, there they crucified Him. And the malefactors, the one on the right hand and the other on the left, And Jesus in the midst. It was then fulfilled. 'He was numbered with the transgressors.' And it was the third hour of the day when they crucified Him.

And Pilate wrote a title and put it on the cross, and the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, in Greek, and in Latin. Then said the chief priests of the Jews to Pilate, "Write not the 'King of the Jews,' but that 'He said, I am the King of the Jews.'" Pilate answered, "What I have written, I have written." "

Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to every soldier a part; and also His coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves "Let us not rend it, but cast lots for it, whose it shall be." Thus the scripture was fulfilled which said, "They parted my raiment among them and for my vesture did they cast lots." These things the soldiers did.

And it was about the third hour when they crucified Him, and sitting down they watched Him there.

BEGINNING THE SEVEN WORDS ON THE CROSS. Lk. 23:34-43. . . .

Then said Jesus, "*Father, forgive them for they know not what they do.*"

And the people stood beholding, and the rulers also with them derided Him saying, "He saved others, Let Him save Himself if He be Christ the Son of

God.” And they that passed by railed on Him, wagging their heads, saying, “Thou that destroyest the temple in three days and buildest it again, Save thyself and come down from the cross.”

And the chief priests said, “Let the Christ, the King of Israel descend now from the cross that we may see and believe. He trusted in God. Let God deliver Him now, if God will have Him, for He said I am the Son of God.”

One of the thieves railed on Him saying, “If thou be the Christ, save Thyself and us.” But the other rebuked him saying, “Dost thou not fear God, seeing thou art in the same condemnation? We indeed justly, for we receive the due reward of our deeds; But this man hath done nothing amiss.” And he said unto Jesus, “Lord, remember me when thou comest into thy kingdom.” And Jesus said unto him,

“Verily I say unto you, Today thou shalt be with me in Paradise.”

MOTHER OF JESUS WAS AT THE CROSS ALSO. Jn. 19:25-27. Now there stood by the cross of Jesus His mother and His mother’s sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother and that disciple standing by, whom He loved, He saith unto His mother,

“Woman, behold thy son.”

Then said He to that disciple,

“Behold thy mother.”

And from that hour that disciple took her into his own house.

IN THE SIXTH HOUR DARKNESS PREVAILED. Mt. 27:45-49, Mk. 15:33-36, Lk. 23:44, Jn. 19:28-29. And when the sixth hour was come there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying,
“ELOI, ELOI LAMA SABACHTHANI. My God, My God, Why hast thou forsaken me?”

(Read Psalm 22 and Isa. 52 and 53)

And some of them that stood by, when they heard it, said, “Behold He calleth for Elijah.” And one ran and filled a sponge with vinegar and put it on a reed and gave Him to drink. The rest said, “Let Him alone, Let us see whether Elijah will come to take Him down.”

THE VEIL OF THE TEMPLE IS TORN IN TWAIN. Mt. 27:51-56, Mk. 15:38-41, Lk. 23:45, 47, 48. And the sun was darkened, and behold, the veil of the temple was rent in twain from top to bottom; and the earth did quake and the rocks were rent; And the graves were opened; and after His resurrection many bodies of the saints which slept came out of the graves and went into the holy city and appeared unto many.

And when the centurian, which stood over against Him, and they that were with him, saw the earthquake and those things which were done, he said, “Truly this man was the Son of God.”

There were also many women looking afar off, which came with Him from Galilee to Jerusalem, ministering unto Him. Among them was Mary Magdalene, and Mary the Mother of James the less, and Joses, and Salome and the mother of Zebedee’s children; And all the people that came together that night beholding the things which were done, smote their breasts and returned.

After this Jesus knowing that all things were accomplished and that the scriptures were fulfilled, said,

"I thirst."

Now there was set a vessel full of vinegar and they filled a sponge with vinegar, put it upon a hissop and put it to His mouth. When Jesus therefore had received the vinegar He said,

"It is finished."

And when Jesus had cried with a loud voice, He said, *"Father, into thy hands I commit my spirit,"* and having said this He yielded up His life.

And the sun was darkened; and Behold the veil of the temple was rent from top to bottom, and the earth did quake.

FROM HIS SIDE FLOWED BLOOD AND WATER. Jn. 19:31-37.

The Jews therefore, because it was the preparation of the feast, that the bodies should not remain upon the cross on the Sabbath Day, for the Sabbath Day was high day, besought Pilate that their legs might be broken and that they might be taken away. Then came the soldiers and brake the legs, of the first and the other which was crucified with Him; But when they came to Jesus, and saw that He was dead already, they brake not His legs.

But one of the soldiers, with a spear, pierced His side and forthwith came there out blood and water. And he that saw it bare record and his record is true, and he knoweth that he saith truth that you might believe. For these things were done, fulfilling scripture saying, "A bone of Him shall not be broken." And again the scripture saith, "They shall look on Him whom they have pierced."

JESUS IS BURIED IN A BORROWED GRAVE. Mt. 27:57-61, Mk. 15:42-47, Lk. 23:50-56, Jn. 20:38-42.

And when evening was come, because it was the day before the Sabbath, Joseph of Armathaea, being a disciple of Jesus, but secretly for fear of the Jews, who was a counsel and deed, asked of Pilate that he might take away the body of Jesus.

Pilate marveled if He were dead already, and calling unto him the centurion, he asked him whether He had been dead already; And when he learned it of the centurion he granted the corpse to Joseph, and commanded it to be given him, and Joseph took down the body.

And there came also Nicodemus, he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pound weight. So they took the body of Jesus and bound it in linen cloths with the spices as the custom of the Jews is to bury.

Now in the place where He was crucified there was a garden, and in the garden a new tomb wherein never man was laid; Joseph laid Him in his own new tomb he had hewn out of the rock and rolled a great stone to the door of the tomb and departed. (See Isa. 53:9)

And Mary Magdalene and Mary the mother of Jesus, beheld where He was laid. And the women which had come with Him from Galilee followed after and beheld the tomb and they returned and prepared spices and ointments, and rested on the Sabbath Day according to the commandments.

SEPULCHRE GUARDED BY ROMAN SOLDIERS. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate saying, "Sir, we remember that that deceiver said while He was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say to the people, 'He is risen from the dead.' So the last error shall be worse than the first."

Pilate said unto them, "You have a watch; Go your way. Make it as sure as you can." So they went and made the sepulchre sure, sealing the stone and setting a watch.

WOMEN COME ON RESURRECTION MORNING. Mt. 28:1-4, Mk. 16:1-4, Lk. 24:1-3, Jn. 20:1-2. . . . And very early on the morning of the first day of the week, Behold there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning and his raiment white as snow and for fear of Him the keepers did shake, and become as dead men.

And when the Sabbath was past, on the first day of the week, very early in the morning, as it began to dawn, came Mary, the mother of James, and Salome and Joanne, and other women, and brought sweet spices which they had prepared, that they might come and anoint Him.

And the women said unto themselves, "Who shall roll us away the stone from the door of the sepulchre?" And when they looked they saw that the stone was rolled away already; for it was a great stone. They entered in and found not the body of the Lord Jesus. Then Mary Magdalene stood without and she runneth to Simon Peter and to the other disciples whom Jesus loved, and said unto them, "They have taken away the Lord out of the sepulchre and we know not where they have laid Him."

ANGELS SAY HE IS NOT HERE. HE IS RISEN. Mt. 28:5-10, Mk. 16:5-7, Lk. 24:4-11. . . . And entering into the sepulchre, they were much afraid; Behold two men stood by in shining raiment, and the men were afraid and bowed down their face to the earth. But the angel said unto them, "Be not afraid, you seek Jesus of Nazareth which was crucified. Behold the place where they laid Him. Why seek you the living one among the dead ones? He is not here. He is risen. (See 1 Cor. 15:54,55) Remember how He spake with you when He was yet with you in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men and be crucified, and the third day shall rise again.' Behold the place where He lay. Go quickly and tell His disciples and Peter that He is risen from the dead; And behold He goeth before you into Galilee. There shall you see Him as He said unto you. Lo, I have told you."

And they remembered the words; and departed quickly from the sepulchre with fear and great joy. They trembled and were amazed and afraid, and did run and bring His disciples word.

And as they went to tell the disciples, Behold Jesus met them saying, "All hail;" and they came and held Him by the feet and worshipped Him. Then said Jesus unto them, "Be not afraid, Go tell my brethren that they go into Galilee, and there shall they see me." And returning from the sepulchre they told all these things unto the eleven and to all the rest.

It was Mary Magdalene and Joanne and Mary the mother of James and other women that were with them which told those things unto the disciples. Their words seemed to them idle tales and they believed them not.

PETER AND JOHN RUN TO TOMB OF JESUS. Lk. 24:12-14, Jn. 20:3-10. . . . Then came Peter and ran unto the sepulchre; and that other disciple came to the sepulchre; So they ran both together, and the other disciple did outrun Peter and came first to the sepulchre, and he, stooping down and looking in saw the linen cloths lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre and seeth the linen clothes lie.

And the napkin that was about His head was not lying with the other linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the scripture, that He must rise again from the dead. Then the disciples went away again into their own home.

MARY MAGDALENE MEETS JESUS IN THE GARDEN. Jn. 20:11-18. . . . But Mary Magdalene stood without at the sepulchre weeping. And as she wept she stooped down and looking into the sepulchre and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain, and they said unto her,

“Women, why weepest thou?” And she said unto them, “Because they have taken away my Lord and I know not where they have laid Him.” And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, “Woman, why weepest thou? Whom seekest thou?” But she, supposing Him to be the gardener, said unto Him, “Sir, if thou hast born Him hence, tell where thou hast laid Him and I will take Him away.”

Jesus said unto her, “MARY” She turned herself and said unto Him, “Rabboni! Master!” Jesus saith unto her, “Touch me not, for I am not yet ascended to my Father. Go to my brethren and say unto them I ascend unto my Father and your Father and to my God and your God.”

Mary Magdalene came and told the disciples that she had seen the Lord and that He had spoken these things unto her.

DEAD RAISED AFTER THE RESURRECTION OF JESUS. Mt. 27:52-53. . . . After His resurrection, the graves were opened and many bodies of the saints arose and came out of the graves and went into the holy city and appeared to many.

TOMB GUARDS BRIBED BY CHIEF PRIESTS. Mt. 28:11-15. . . . But when they, the soldiers, were going, behold some of the watch came into the city and showed unto the Chief Priests all the things that had been done; When they were assembled with the soldiers and had taken counsel; They gave large money unto the soldiers, saying, “Say you, His disciples came by night and stole Him away while we slept. And if this come to the governor’s ears we will persuade him to secure you.” So they took the money and did as they were taught; And this saying is commonly reported among Jews until this day.

CHAPTER XXXI

FORTY DAYS WITH HIS PEOPLE

JESUS SHOWS SELF TO
DISCIPLES AT EMMAUS.
Lk. 24:15-24.

After that, Jesus appeared in another form unto two disciples as they walked and went into the country. And Behold two of them sent that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. They talked together of these things which had happened. And it came to pass, while they communed together, and reasoned, Jesus Himself drew near and went with them. But their eyes were holden that they should not know Him.

And He said unto them, "What manner of communication are they that you have one to another? You walk and are sad." And one of them, whose name was Cleopas, answered and said unto Him, "Art thou only a stranger in Jerusalem and hast not known the things which are come to pass here in these days?" And He said unto them, "What things?"

And they said unto Him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; And how the Chief Priests and rulers delivered Him to be condemned to death and have crucified Him.

"We trusted that it had been He which should have redeemed Israel; And beside all this today is the third day since these things were done. Yea, a certain woman also of the company made us astonished which were early at the sepulchre, when they could not find His body they came saying they had seen a vision of angels, which said He is risen. And certain of them which were with us went to the sepulchre and found it even as the women had said, and they saw Him not."

JESUS EXPLAINS THE
CRUCIFIXION AND THE
RESURRECTION. Lk.
24:25-35.

Then Jesus said unto them, "O fools and slow of heart not to believe what the prophets have spoken. Ought not Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the prophets He explained unto them all the scriptures concerning Himself.

SCRIPTURES JESUS MAY
HAVE OR COULD HAVE
QUOTED TO THEM....

(Deut. 18:18) I will raise up a prophet from among my people. I will put my words in His mouth and He shall speak unto them all that I shall command Him. (Isa. 9:6) Behold I will send my messenger and he shall prepare the way before me for unto us a child is born, unto us a son is given, and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. (Mal. 3:1) Behold I will send my messenger and he shall prepare the way before me. (Isa. 40:3) The voice of him that crieth in the wilderness; Prepare ye the way of the Lord, make straight in the desert a highway for our God. (Isa. 6:10) And the heart of the people shall be fat and their ears heavy and their eyes shut lest they see with their eyes and hear with their ears and understand with their hearts and be converted and healed. (Isa. 8:14) And He shall be for a stone of stumbling, for a rock of offense to both the houses of Israel. (Zach. 9:9) Rejoice, O daughter of Zion; Behold thy King cometh unto thee, just and having salvation, lowly and riding upon an ass and upon the colt the foal of an ass. (Isa. 61:1) The spirit of the Lord is upon me because the Lord God anointed me to preach good tidings

unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty unto the captives and to open the prisons to them that are bound, and to preach the acceptable year of the Lord. (Isa. 5:5,6) God will come to save you, the eyes of the blind shall be opened, the ears of the deaf shall be unstopped, the lame shall leap as an hart, and the tongue of the dumb sing.

(Isa. 53:3-12) He will be despised and rejected of man, a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows. Yet he was stricken of God and afflicted. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed. The Lord hath laid on him the iniquity of us all. He was oppressed and afflicted and he opened not his mouth. He was brought as a lamb to the slaughter and as a sheep before his shearers he opened not his mouth; He made his grave with the wicked and the rich in his death. Yet it pleased God to bruise him; He hath put him to grief and made his soul an offering for sin. He shall see the travail of his soul and shall be satisfied and shall justify many; Because he hath poured out his soul unto death; he was numbered with the transgressors; and he bore the sins of many and made intercession for the transgressors.

(Ps. 22) My God, My God why hast thou forsaken me? But thou art holy; But I am a worm and no man, a reproach of men and despised of all the people. They that see me laugh me to scorn; They cry, He trusted on the Lord that he would deliver him. They gap at me with their mouths, I am poured out like water; The assembly of the wicked hath enclosed me. They pierced my hands and my feet; They parted my garments among them and for my vesture did they cast lots.

JESUS APPEARS TO THE DISCIPLES IN UPPER ROOM. Jn. 20:19-20, Lk. 24:36-44.... The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus stood in the midst of them and said, "Peace be unto you." But they were terrified and frightened and supposed they had seen a spirit. And He said unto them, "Why are you troubled, and why do thoughts arise in your hearts?"

"Behold my hands and my feet, that it is I, Myself. Handle me and see, for a spirit hath not flesh and bones as you see me have."

And when He had thus spoken He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, "Have you any meat?" And they gave Him a piece of broiled fish and a honeycomb. And He took it and did eat before them. And He said unto them, "These are the words that I spake unto you while I was yet with you, that all things are fulfilled which are written in the law of Moses and in the prophets and in the Psalms concerning me." (See Mk. 8:31)

PREACH THE GOSPEL TO EVERY CREATURE. Lk. 24:45-49, Mk. 16:14-18, Jn. 20:21-23.... Then opened He their understanding that they might understand the scriptures and said unto them, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day; that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem. Go you into all the world and preach the gospel to every creature. You are witnesses of these things. And behold I send the promise of my Father upon you; But tarry you in the city of Jerusalem

until you have been endued with power from on high. He that believeth and is baptised shall be saved. But he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils. They shall speak with new tongues.” Then said Jesus unto them, “Peace be unto you; As my Father hath sent me, even so send I you.” And when He had said this, He breathed on them, and said unto them, “Receive you the Holy Spirit. Whose soever sins you remit, they are remitted unto them; whose soever sins you retain are retained.” (See Mt. 16:19)

And being assembled together with them He commanded that they should not depart from Jerusalem but wait for the promises of the Father which you have heard of me. “For John baptised with water, but you shall be baptised with the Holy Spirit not many days hence. You shall be endued with power from on high after that the Holy Spirit is come upon you and you shall be my witnesses unto me, both in Judea and Samaria and to the uttermost parts of the earth.”

DOUBTING THOMAS IS REASSURED BY CHRIST. Jn. 20:24-29. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, “We have seen the Lord.” But he said unto them, “Except I shall see in His hands the print of the nails, and put my finger into the print of the nails and thrust my hand into His side I will not believe.”

After eight days, again His disciples were within and Thomas was with them; Then came Jesus, the doors being shut and stood in the midst of them and said, “Peace be upon you.” Then said He to Thomas, “Reach hither thy finger and behold my hands and reach hither thy hand and thrust it into my side, and be not faithless but believing.”

And Thomas answered and said unto Him, “My Lord and my God.” (See Rom. 8:38,39)

Jesus saith unto him, “Thomas, because thou hast seen me thou hast believed. Blessed are they that have not seen and yet believe.” (See 1 Pet. 1:8)

And that He was seen of Cephas, then of the twelve; After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. (from 1 Cor. 15:5-7)

JESUS APPEARS TO FISHERS IN GALILEE. Jn. 21:1-3. After these things Jesus showed Himself again to His disciples on the sea of Galilee, and on this wise showed He himself. There were together Simon Peter and Thomas called Didymus, and Nathanael of Cana of Galilee, and the sons of Zebedee, James and John and two other of His disciples. Simon Peter said unto them, “I go a fishing.” They said unto him, “We also go with thee.” They went forth and entered into a ship immediately and that night they caught nothing.

JESUS TEACHES DISCIPLES HOW TO CATCH FISH. Jn. 21:4-8. But when the morning was come, Jesus stood on the shore; But the disciples knew not that it was Jesus. Then Jesus said unto them, “Children, have you any fish?” They said unto Him, “No.” Then He said unto them, “Cast the net on the right side of the ship and you shall find.” They cast therefore, and they were not able to draw it, for the multitude of fishes.

Therefore, that disciple whom Jesus loved said unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he gird his fisher's coat unto him for he was naked and did cast himself into the sea. And the other disciples came in a little ship for they were not far from the land, but as it were two hundred cubits, dragging the net with the fishes.

JESUS FEEDS DISCIPLES BESIDE GALILEE. Jn. 21:9-14). As soon as they were come to the land they saw a fire of coals there, and fish laid thereon, and bread. Jesus said unto them, "Bring of the fish which you have caught." Simon Peter went up and drew the net full of great fishes a hundred and fifty three, and for all there were, yet was the net not broken. Jesus said unto them, "Come and dine." And none of the disciples dare ask, "Who art thou?" knowing that it was the Lord. Jesus cometh and taketh the bread and giveth them and the fish likewise. This was the third time that Jesus showed Himself to His disciples after that He was raised from the dead.

JESUS INSTRUCTS THEM TO FEED OTHERS. Jn. 21:15-22. So when they had dined, Jesus said unto Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" Peter saith unto Him, "Yea, Lord, Thou knowest that I love thee." Jesus saith unto him, "Feed my sheep."

And Jesus saith unto him again the second time, "Simon, son of Jonas, lovest thou me?" Peter said unto Him, "Yea, Lord, Thou knowest that I love thee." Jesus saith unto him, "Feed my sheep."

And He saith unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because He said unto him the third time, lovest thou me? And he said unto Him "Lord, thou knowest all things. Thou knowest that I love thee." Jesus saith unto him, "Feed my sheep."

"Verily, verily I say unto thee; When thou wast young, thou girdest thyself and walkest whither thou wouldst. But when thou shalt be old thou shalt stretch out thy hand and another shall guide thee and carry thee whither thou wouldst not." This spake He signifying by what death he should glorify God. And when He had spoken thus He said unto him, "Follow me."

Then Peter, turning about seeth that disciple whom Jesus loved following, which also leaned on His breast at the supper; Peter, seeing him, said to Jesus, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me." Then went this saying abroad among the brethren that that disciple should not die; Yet Jesus said not unto them he shall not die, but "If I will that he tarry till I come, what is that to thee? Follow thou me."

JESUS REPEATS THE GREAT COMMISSION. Mt. 28 : 16 - 20 , M k . 16:14,15. Later the eleven disciples went away into the mountains as Jesus had appointed them, and when they saw Him they worshipped Him. But some doubted, and as they sat at meat He upbraided them because of their unbelief and hardness of heart because they believed them not who had seen Him after He was risen.

And Jesus came and spake unto them saying, "All power is given unto me in heaven and earth. Go you therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit; Teaching them to

observe all things whatsoever I have commanded you; and Lo, I am with you always, even unto the end of the world. Amen.” See 1 Cor. 15:26)

THE ASCENSION OF OUR LORD INTO HEAVEN SEEN. Mk. 16:19,20, Lk. 24:50-53. So then, after the Lord had spoken unto them, He led them out as far as Bethany and He lifted up His hands and blessed them; and as He blessed them, He was parted from them, and carried up into heaven; And they worshipped Him. And He was received up into Heaven and sitteth on the right hand of God.

For a cloud received Him out of their sight. And while they looked steadfastly toward heaven, as He went up, Behold two men stood by them in white apparel, which also said, “You men of Galilee, why stand you gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as you have seen Him go into heaven.” (from Acts 1:9-12)

Then returned they to Jerusalem with great joy from the mount called Olivet, which is from Jerusalem, a sabbath day’s journey. And they were continually in the temple praising God.

THE DISCIPLES WAITED IN JERUSALEM ROOM. Acts 1:13,14; Acts 2:1-4. And when they were come in, they went up into an upper room, where abode both Peter and James and John and Andrew and Philip and Thomas and Bartholomew and Matthew and James, the son of Alpheus and Simon Zelotes and Judas, the brother of James.

These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren, the number of names together were about a hundred and twenty.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Spirit.

And they remembered how He had said unto them, “But the Comforter, which is the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance whatsoever I have said unto you.”

“Lo, I am with you always.” (Jn. 14:26; Mt. 28:20)

UNWRITTEN STORY OF LIFE OF JESUS. Jn. 20:30,31, Jn. 21:25. And many other things did Jesus truly in the presence of His disciples, which are not written in this book; But these are written that ye might believe that Jesus is the Christ the Son of God and that believing ye might have life through His name. And there are also many other things which Jesus did; the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

These pages are composed of scripture telling the chronological story of the life of our Lord Jesus, put together from the writings of Matthew, Mark, Luke and John only, with a few remarks by the author.

WHY THIS
BOOK WAS WRITTEN.

A Scriptural History of the life of Jesus Christ is nothing more nor less than an adjustment of the lines of scripture to fit the chronological order of his life.

Of late years many scholars and groups of Greek scholars have published modern translations. There are more than two score translations by those who estimate their knowledge of Greek and English to be sufficient to give us a translation from the Greek originals, if so they might be called.

But no one seems to have attempted to give a translation in chronological order of the life of Christ, together with translation from the King James Version into necessary modern English language. So with a basis of the King James, and a fifty year study of the New Testament, we have here attempted to give the Biblical reader the four gospels in one book, continuous and chronological, without duplication but without leaving out any of the fine points which each of the gospeleers have left us.

This is an ambitious step for any one. No one is fully qualified to do this. But feeling that it must be done, we have spent the last four years in studying the chronology, even going to Palestine to walk the paths which Jesus walked, to be more sure of the order of His life.

Regarding translations, we have, like others, used every translation we feel justified and many references in order to correctly give the meaning of the original. But we have born in mind this essential fact in translation. It is the meaning of the original, not the grammatical correctness nor the exchange of one word for another which brings the intent of the gospel words.

And this is not all in translation that must be kept in mind. The second is particularly in retaining, as the King James does better than any other, the mood, the oriental quality, the simplicity and the authority in language of today as it was in the King James and the Greek.

To give Jesus Christ his chronological place in this His history, we have found it necessary to overcome the desire to be officially correct in language. If we have revealed Christ in His true sense to the reader, we feel justified in the years of work. This book is given to the layman, not to the critical analyst. The one aim is to let us discover, as we read, a better understanding and knowledge of the Christ, and to bring conviction that this is "the Christ," the son of God.

There is hardly a word in this whole book which is of the compiler, But there is prayerful attempt to let us walk with Jesus through the minds and words of Matthew, Mark, Luke and John. We do not attempt to modernize either the words nor the image; there is no attempt to reveal Jesus or to ask what would Jesus do today. We want to know what He did, why He did it, and if possible how He did it in the oriental way it was done. Hence the translation preserves the habit of speaking of the time of Jesus' physical presence on earth, not as though he walked today with all the twists and turns of our contemporary English words.

It is hoped, and we pray, you will meet Jesus as you read these four books, put together as we feel the four writers might have done had they met together as the King James compilers did under similar circumstance. And may God bless you in and through the reading.